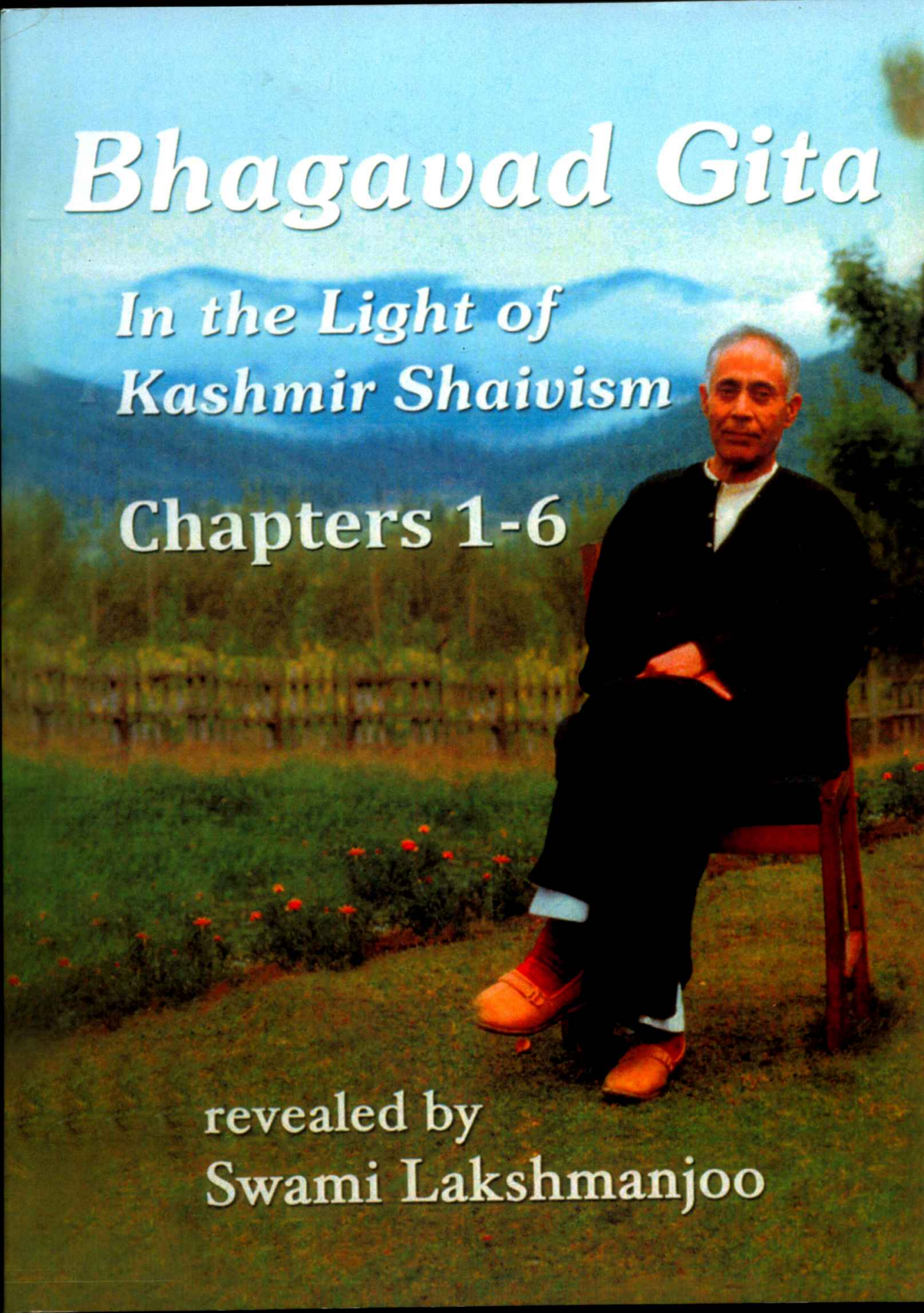
Bhagavad Gita

In the Light of Kashmir Shaivism

Chapters 1-6



revealed by
Swami Lakshmanjoo

Bhagavad Gita

in the Light of Kashmir Shaivism

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Edited by John Hughes

Universal Shaiva Fellowship
Ishwar Ashram Trust, Srinagar

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I dedicate this work to my guru brothers and sisters
who are traveling with me on this sacred journey.

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Guide to Pronunciation

The following English words exemplify the pronunciation of selected Sanskṛit vowels and consonants. The Romanized Sanskṛit vowel or consonant is first listed and then an English word is given as an aid to proper pronunciation.

a	as	a in ***A***merica.
ā	as	a in f***a***ther.
i	as	i in f***i***ll, l***i***ly.
ī	as	i in pol***i***ce.
u	as	u in f***u***ll.
ū	as	u in r***u***de.
ṛi	as	ri in mer***ri***ly.
ṛī	as	ri in ma***ri***ne.
e	as	e in pr***e***y.
ai	as	ai in ***ai***sle.
o	as	o in st***o***ne.
au	as	ou in h***ou***se .
ś	as	s in ***s***ure.
ṣ	as	sh in ***sh***un, bu***sh***
s	as	s in ***s***aint, ***s***un

Foreword

The Bhagavad Gītā, the 'Lord's Song,' has long been celebrated as the quintessential exposition of liberation (*mokṣa*). Set in the middle of the great battlefield of Kurukṣetra, between the two opposing armies of the Pāṇḍavas and the Kauravas, God incarnate, Lord Kṛiṣṇa, discloses the great mysteries of universal existence to the great yet reluctant warrior, Arjuna. The profundities of Lord Kṛiṣṇa's teachings have been translated and commentated upon by many scholars helming from many different philosophical schools. Abhinavagupta, the tenth century philosopher-saint of Kashmir Shaivism, provided an exceptional commentary of Lord Kṛiṣṇa's teachings in his *Gītā Saṁgraha* (Essence of the Gītā).

In 1911, the Maharaja of Kashmir established the Kashmir Series of Texts and Studies (KSTS) under which all existing Kashmiri Shaiva works were to be gathered and preserved.[1] This mammoth endeavor was borne out of a request from the highly revered Shaiva saint, Swami Rām. Almost two decades later, upon discovering that the Kashmiri recension of the Bhagavad Gītā along with Abhinavagupta's Gītā Saṁgraha had not been included in the series, Swami Rām appeared to his disciple, Swami Lakshmanjoo, respectfully known as Swamiji, in a dream and requested him to edit and publish Abhinava's Gītā in order to ensure its preservation.[2]

Swamiji tells us that Abhinavagupta "was a supreme devotee of Lord Śiva, informed in Saṁkhya and Yoga, who had completely understood Pāṇini's Grammar, and who's lotus heart was in full-bloom by the penetration of the rays of Śiva (*śaktipāta*)." As for Abhinava's reasons for commentating on the Bhagavad Gītā, Swamiji informs us that "he undertook to write this commentary mainly at the affectionate entreaty of a pious Brahmin [named] Latoka." *Bhaṭṭendurāja*[3] had revealed the secrets of the Bhagavad Gītā to Abhinavagupta, who, upon meditating on Kṛiṣṇa's teaching, decided not to explain the Bhagavad Gītā word for word but rather to elucidate the essence of the Lord's Song. Swamiji held special regard for Abhinava's commentary of the Bhagavad Gītā the Gītā Saṁgraha and translated and expained it on numerous occasions.

---

1 The first publication of the KSTS was the Shiva Sutra Vimarśini of Vasugupta, published in 1911 under the auspices of his highness The Maharaja Pratap Singh, by the Archaeological and Research Department of Jammu and Kashmir State.

2 This request took place almost 15 years after Swami Ram had left his body. Subsequently, on the 1st of June, 1933, the Srimad Bhagavad Gītā, with commentary by Mahamaheśvara Rajanaka Abhinava Gupta was published by Pandit Lakshman Raina Brahmachari (Swami Lakshmanjoo).

3 Swamiji tells us that "Bhaṭṭendurāja was not of the Trika School; he was of the Vedānta school, but he was a Śaivite." In his concluding verses Abhinavagupta acknowledges Bhaṭṭendurāja as the master who taught him the Bhagavad Gītā.

Although there were numerous commentaries on the Bhagavad Gītā in his time, Abhinava thought it necessary to provide what Swamiji calls an 'internal' exposition of Lord Kṛiṣṇa's teachings. Throughout India the Bhagavad Gītā is understood to contain seven hundred verses. The version found in Kashmiri contains 716 verses. In the Gītā Saṁgraha, Abhinava accepts these sixteen additional *ślokas*, which sought to propound the high thoughts of Lord Kṛiṣṇa, whom he equates with Lord Śiva. Contrary to the proclamations of Vedānta, Saṁkhya and Yoga, Swamiji tells us, "The freedom from all our miseries, [Abhinava] very boldly and emphatically declares, can neither be obtained through the renunciation of the world, nor by hatred towards this world, but by feeling the presence of God everywhere, Who is the innermost centre of each and every object."

Before commencing his treatment on the Bhagavad Gītā, Abhinava begins by praising Lord Śiva as the treasure of *prakāśa* and *vimarśa*, who's glory is the entire objective world. *Prakāśa* is the self-luminous nature of God consciousness and *vimarśa* His energy of self-awareness; Lord Śiva is the embodiment of consciousness (*caitanyam ātma*)[4] and is simultaneously aware of His own nature. God consciousness (*prakāśa*) creates, permeates, enlivens and sustains the myriad objects and subjects of the universe through which Lord Śiva maintains continuous self-awareness (*vimarśa*). The universe is His body, His *śakti*, His energetic expression *of* Himself, *in* Himself, *by* Himself, *to* Himself. As such, the objective world is considered to be the glory of Lord Śiva.

Among the more prominent themes in the Bhagavad Gītā is the relationship between God and creation. Depending upon the school of thought, interpretations of the ontological relationship between the One and the Many have been various and oft contradictory or altogether unpalatable. Saṁkhyavāda, regarded as India's oldest philosophical system, provides the most widely accepted description of the ontological relationship between spirit and matter and is thoroughly interwoven in the fabric of Lord Kṛiṣṇa's teachings. One must, therefore, have a working knowledge of Saṁkhya's terminology in order to comprehend the underlying meaning of the Lord's Song. Advaita Vedānta and Kashmir Śaivism, although both propose a monist theology, differ in their interpretations of Saṁkhya philosophy and therefore, differ in their understanding of Kṛiṣṇa's teaching. Saṁkhya posits the existence of twenty-five elements (*tattva's*) encompassing spirit and substance (*puruṣa* to *pṛithvī*) upon which Kashmir Shaivism has recognized an additional eleven elements. All the elements accepted by Kashmir Shaivism are listed here in descending order:

Śuddha tattvas – Pure Elements

Śiva = I-ness (Being)
Śakti = I-ness
Sadāśiva = I-ness in This-ness
Īśvara = This-ness in I-ness
Śuddhavidya = I-ness in I-ness / This-ness in This-ness

4 Siva Sutras, 1:1

Ṣaṭ kañcukas – Six Coverings

Māya = illusion of individuality
Kalā = creativity
Vidyā = limitation of knowledge
Rāga = limitation of attachment
Kāla = limitation of time
Niyati = limitation of place

Puruṣa = ego connected with subjectivity
Prakṛiti = nature

Antaḥkaraṇas – Three Internal Organs

Buddhiḥ = intellect
Ahaṁkāra = ego connected with objectivity
Manas = mind

Pañca jñānendriyas = Five Organs of Cognition

Śrotra = ear, organ of hearing
Tvak = skin, organ of touching
Cakṣu = eye, organ of seeing
Rasanā = tongue, organ of tasting
Ghrāṇa = nose, organ of smelling

Pañca karmendriyas – Five Organs of Action

Vāk = speech
Pāṇi = hand
Pāda = foot
Pāyu = excretion
Upastha = creative

Pañca tanmātras – Five Subtle Elements

Śabda = sound
Sparśa = touch
Rūpa = form
Rasa = taste
Gandha = smell

Pañca mahābhūtas – Five Great Elements

Ākāśa = ether
Vāyu = air
Tejas = fire
Jala = water
Pṛithvī = earth

According to Indian thought, reality (and therefore primacy) is attributed only to that which is changeless: *Brahman* for Advaita Vedānta, *puruṣa* for Saṁkhya. Kashmir Shaivism, on the other hand, understands reality to encompass both spirit and substance. There is no disagreement on the transient nature of universal existence. However, Kashmir Shaivism argues that Lord Śiva encompasses both being and becoming. The flux of creation, protection and destruction are held within Śiva's very own nature; they are His energies. *Spanda* (vibration) is the nature of His *parāmarśa śakti* (energy of being) and is described as 'movement-less movement' or 'stable movement.' That is to say, the processes of universal 'becoming' are stabilized within Lord Śiva's 'being.' All that appears to us as impermanent (creation) exists within, and not apart from, that which is permanent (God).

Vedānta defines reality (*Brahman*) as *sat* (absolute existence), *cit* (absolute consciousness) and *ananda* (absolute bliss). According to Kashmir Shaivism, Lord Śiva's defining attribute is *svātantrya śakti*, His energy of absolute freedom. As the possessor of unbounded freedom, God must encompass more than mere transcendence as Vedānta's definition can only provide. Lord Śiva is defined as *anuttara*, whose attributes are unparalleled by any other being. Lord Śiva is understood as the possessor of innumerable energies, five of which are in predominance. Understanding God's existence to be implicit, Kashmir Shaivism leaves aside *sat* (existence) and posits three additional defining qualities alongside *cit* and *ānanda*: absolute will (*icchā*), absolute knowledge (*jñāna*) and absolute action (*kriyā*). Whereas Vedānta's definition relegates God's presence to mere transcendence, Kashmir Shaivism's additional attributions engender His immanence.

Kashmir Shaivism, like Saṁkhya and Patañjali's Yoga, affirms the ontological reality of both nature (*prakṛiti*) and spirit (*puruṣa*) unlike Vedānta, who's definition of reality (i.e., God) does not encompass creation. Spirit and nature, according the Saṁkhya-Yoga, are considered to be wholly autonomous entities. Their relationship is based upon mere illusion because, as Mircea Eliade observes, "psychomental experience does not belong to Spirit, it belongs to nature (*prakṛiti*); states of consciousness are refined products of the same substance that is at the base of the physical world and the world of life."[5] Saṁkhya-Yoga, therefore, posits 'upward causality' in which states of consciousness are the productions of matter. Kashmir Shaivism, on the other hand, argues for a 'downward causality' in which states of consciousness along with matter and its various modalities are the effects of consciousness.

Abhinava interprets the causal relationship of God and creation in terms of *karta* (doer) and *karma* (done). Lord Śiva (i.e., God consciousness) is the conductor of all causes and effects that occur within creation because all corporeal things are by their very nature

5 Mircea Eliade, *Yoga: Immortality and Freedom*, trans. Willard R. Trask (Princeton: Princeton University Press, 1969), 15.

asvātantrya (dependent) or *jaḍa* (inert). Inertness and dependence are qualities of that which cannot prove its own existence without the support of consciousness. Every element from *śakti tattva* to *pṛithvi tattva* is dependent upon *Śiva tattva*, whose God consciousness is the necessary grounding of all existence. Appropriately enough, in the Bhagavad Gītā, Lord Kṛiṣṇa is depicted as a charioteer. What, then, can we say about *puruṣa*?

Puruṣa, according to Saṁkhya-Yoga, is devoid of any attributes save for the following: inexpressible, that which sees, isolated, indifferent, inactive spectator, autonomous, without qualities, no intelligence (because it is desireless). Along similar lines, the Bṛihadāraṇyaka Upaniṣad (IV,3:15) states: "This *puruṣa* is free." All that can be affirmed of *puruṣa* is that it *is* and that it *knows* (it's knowing is, of course, the metaphysical knowledge that results from its contemplation of its own mode of being.[6] How, then, are we to make sense of *puruṣa's* entanglement with *prakṛiti*? From what must *puruṣa* gain liberation if indeed, it is already free?

According to Mircea Eliade, "neither the *origin* nor the *cause* of this paradoxical situation [i.e., the relationship between Self and nature] has been the object of a formal discussion in Saṁkhya-Yoga."[7] Vedānta, unable to find any logical relationship between spirit and nature, has altogether condemned *prakṛiti* to the status of mere illusion (*māyā*) while positing a single immaterial spirit (i.e., Brahman) as the only real existent. Kashmir Shaivism, like Saṁkhya-Yoga, refuses to disregard the reality of *prakṛiti* on the basis of its undeniable lucidity and tactility, which is observed by even the most dull-witted of observers. Saṁkhya-Yoga, however, has stopped short of explaining the relationship of *puruṣa* and *prakṛiti*, although admitting that *prakṛiti* exists for the 'sake' of *puruṣa's* bondage and ultimately for his/her liberation.

Swamiji tells us that *puruṣa* and *prakṛiti* are, in fact, the limited formations of Śiva and Śakṭi. As fire is inseparable from its heat, so too is God consciousness (Śiva) inseparable from His energy (*svātantrya śakti*). Likewise, *puruṣa* is forever embraced with *prakṛiti*. By extension, *puruṣa* is therefore considered to be an actor (*karta*) rather than *prakṛiti* as Saṁkhya-Yoga holds. If stricken of consciousness, *prakṛiti* is absolutely lifeless. Kashmir Shaivism admits that *puruṣa* is *paṅgu* (without limbs), however, it is the light of consciousness (*prakāśa*) that enlivens what would otherwise be an utterly dark and unintelligible universe. That which enables activity (i.e., consciousness) is thusly considered to be the real actor. However, there is an important difference between the activity of *puruṣa* versus that of Lord Śiva: *puruṣa's* field of activity is restricted within space, time and form whereas Lord Śiva's activity is without any such constraint – He is the embodiment of *svātantrya* (absolute independent freedom)!

According to Saṁkhya, the intellect (*buddhi*) comprehends the universe by simultaneously reflecting consciousness (*puruṣa*) and material nature (*prakṛiti*). Notwithstanding *buddhi's* said function, Kashmir Shaivism observes that *buddhi*, being a product of *prakṛiti*, is *jaḍa* (inert). Kashmir Shaivism continually stresses the fact that knowledge cannot be an attribute of that which is independently lifeless. Swamiji tells us that *buddhi* does not possess the force to distinguish between *sukha* (pleasure), *duḥkha* (pain) and *moha* (illusion). Rather, the capacity to distinguish knowledge lies in the field of

6 ibid., 15.
7 ibid., 17.

consciousness. Kashmir Shaivism argues that *buddhi* can only provide a mere reflection without possessing the capacity for cognizing the reflection. Our experience tells us that the objective world is much more than a mere intangible reflection and we must, therefore, discover why and how this is so. Swamiji says:

> Reflection in intellect is unreal, it is just like a reflection in the mirror. But reflection in God consciousness is real; we are all reflected in God consciousness, so we are real. When a thing is reflected in God consciousness, it is not reflected only in formation, it is reflected in *śabda, sparśa, rūpa, rasa* [and *gandha*]...you can touch it, you can smell it. This is the difference between reflection in God consciousness and reflection in [an] ordinary mirror.
>
> – (Tantraloka 9:197 commentary)[8]

If everything is reflected upon the mirror of God consciousness, how then can we make sense of the differentiated objective world and the existence of subjective limitation and individuality? If one were to perceive everything as a reflection in God consciousness, only God consciousness would be perceived. However, this is not the case. We perceive a differentiated universe teeming with countless unique beings and objects. The existence of the objective world can neither be attributed to the reflection of the intellect, as it can only provide an intangible reflection, nor is it simply the reflection of God consciousness, which would render an absolutely monistic perception. Swamiji tells us: "God consciousness is just thunder; it cannot be tolerated in this body." (Tantraloka 9:197 commentary)[9]

According to Saṁkhya, *puruṣa's* (soul's) are many whereas in Vedānta, *puruṣa* is one. Every *puruṣa*, according to Saṁkhya, is qualitatively identical yet completely isolated from every other *puruṣa*. It must be argued, however, that multiplicity without distinction is simply not possible. Distinguishing qualities, personalities and psycho-mental processes, says Saṁkhya, is an attribute of *prakṛiti*, not *puruṣa*. Such distinguishing characteristics, says Kashmir Shaivism, are known to consciousness, not substance, which is independently lifeless. Vedānta, in dealing with the improbability of a plurality of indistinct *puruṣas* has justifiably posited a single spirit (*Brahman*) possessing the same attributes as Saṁkhya's *puruṣa*. According to Advaita Vedānta, Brahman subsumes every individual soul and as such, the individual is understood to be one with Brahman, veiled only by *māyā*, which is fashioned and sustained by *karma*. Mircea Eliade has defined *karma* as "the law of universal causality, which connects man with the cosmos and condemns him to transmigrate indefinitely."[10] Kashmir Shaivism again condemns this position, arguing that *māyā's* existence precedes physical existence and in fact, is the material cause of limitation and its persistence, therefore, remains beyond the scope of karmic influence.

Whereas Saṁkhya understands *prakṛiti* to be the cause of the differentiated universe, Kashmir Shaivism recognizes *māyā* as the material source of creation. That which is many (i.e., *prakṛiti* in its numerous modalities) *and* inert cannot be a cause. Lord Kṛiṣṇa alludes to the existence of a higher (*para*) *prakṛiti* (See Chapter 7), which, in Kashmir Shaivism, is

8 Swami Lakshmanjoo, original audio recording Tantraloka 9:197 commentary; Universal Shaiva Fellowship archive.)

9 Swami Lakshmanjoo original audio recording. Tantraloka 9:197 commentary. Universal Shaiva Fellowship archive.

10 Mircea Eliade, *Yoga: Immortality and Freedom*, trans. Willard R. Trask (Princeton: Princeton University Pres, 1969), 3.

equated with *svātantrya śakti*, Lord Śiva's energy of absolute freedom. Creation, according to Kashmir Shaivism, is the playful act of God whereby He, through his *svātantrya śakti*, conceals His nature in order to reveal His nature to Himself - a cosmic hide-and-seek as it were.[11] Swamiji tells us:

> The creation of this universe is the outcome of this reflection...This reflection, however, is not like that reflection which take place in an ordinary mirror wherein the mirror is the reflector and that which is reflected in the mirror is external to the mirror. The reflection of the universe, which takes place in Lord Śiva's own nature, is like the reflection, which takes place in a cup shaped mirror. Here Lord Śiva takes the formation of a cup [shaped mirror] and puts another cup [shaped mirror] in front of His nature. And in that second cup, which is inseparable from Him, the reflection of the universe takes place[12]

According to Kashmir Shaivism, this universe is not 'created' – it is 'reflected.' If the universe were created it would necessarily exist apart from its creator, however, this is not the case. The universe is reflected upon the mirror of God consciousness. Now, if this universe is reflected would it not then be separate from the reflector? For this, Swamiji says:

> In consciousness, however, you see only the reflected thing and not anything that is reflected. That which is reflected (*bimba*) is in fact *svātantrya*. This whole universe is the reflection in God consciousness *of svātantrya*. There is no additional class of similar objects existing outside of this world that He reflects in His nature. The outside element, that which is reflected, is only [His] *svātantrya*. The infinite variety which is created is only the expansion of [His] *svātantrya*[13]

As Lord Śiva and His energy, *svātantrya śakti,* are inseparable, we must conclude that nothing is actually reflected (*bimba*). There is only the mirror of God consciousness; *Svātantrya* is the mirror.[14] Thus, only the reflection (*pratibimba*) exists since there is nothing besides Lord Śiva that can be reflected. *Māyā śakti*, which is the polarization of *svātantrya śakti,* is the cause by which the reflections of a differentiated universe issue forth. Swamiji tell us:

> ...*svātantrya śakti* is that state of energy which can produce the power of going down and coming up again, both at will, whereas *māyā* will only give you the strength of going down and not the ability of rising up again; *māyā śakti* is that universal energy which is owned by the individual being, the individual soul. And when that same universal energy is owned by the universal being, it is called *svātantrya śakti*.[15]

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11 With consideration to monist theology, one can see the rational behind this 'play' of Lord Śiva. Imagine if you will, that this whole universe is pervaded by you alone, such as it is the case for Lord Śiva. The desire to perceive yourself would arise naturally and with great force. We experience this urge in our own lives, when we crave to see our own reflection in a mirror or even when we try to find acceptance in another. The play of creation is simply for the sake of understanding one's own nature. The purpose of life, of creation is to know thyself.

12 John Hughes, ed., *Kashmir Shaivism: The Secret Supreme* (Los Angeles: Kashmir Shaivism Fellowship, 2000), 15

13 ibid., 30

14 ibid., 31

15 ibid., 47

The functioning of *māyā* occurs in three successive stages: *māyā śakti, māyā granthi* and *māyā tattva*, which are accompanied by three impurities (*mala's*): *āṇavamala, māyīyamala* and *kārmamala* respectively. *Māyā śakti* functions to 'deaden' God consciousness, thus enabling the rise of limitation, for otherwise it would be impossible for that which is unlimited to become limited. Alongside *māyā śakti* arises the first and subtlest impurity *āṇavamala*, through which Lord Śiva feels utterly incomplete. Alongside *māyā granthi* (literally: 'illusive knot') arises the second impurity, *māyīyamala*, which produces the capacity for possessing a limited sense of self. *Māyā tattva* produces *kārmamala*, the third impurity, producing the capacity for possessing a limited sense of doership. At this stage, Lord Śiva is *asvātantrya,* without the power of absolute freedom and completely unconscious, capable only of being possessed by consciousness.

Along with *māyā* it is the five *kañcukas* (coverings) which serve to pacify the deadened being with limited consciousness. The first covering is *kalā tattva*, the limited power of action. Swamiji tells us that *kalā tattva* is the creator and basis of the differentiated universe, out of which every element from *vidyā* to *pṛithvī* issue forth in a simultaneous-successive manner. According to Abhinava, if it was not for the simultaneous-successive infusion of creation, *māyā śakti* would instantaneously revert back to *svātantrya śakti* and God consciousness would again prevail. *Kalā tattva* is in fact, *puruṣa*, the limited actor. The mirror of God consciousness, which would otherwise provide a purely monistic reflection, is veiled by the six-fold coverings and issues forth a reflection of a differentiated universe immersed in limitation. Shining through the veil of *māyā*, the undifferentiated and unlimited reflection of Lord Śiva's *svātantrya śakti* is now the differentiated and limited reflections of *puruṣa's māyā śakti*.[16]

Trika, which is another name for Kashmir Shaivism, is the exposition of Lord Śiva's three-fold nature: transcendent (*parā*/Śiva), universal (*parāparā*/Śakti) and individual (*āpara*/Nara). Lord Śiva is both transcendent and immanent. In the Bhagavad Gītā, Lord Kṛiṣṇa tells Arjuna: "Know that [creation] proceeds from Me. But I am not in them; they are in Me." (VII: 12).[17] Kṛiṣṇa further clarifies: "I support this entire universe constantly, with a single fraction of Myself." (X:42)[18] This asymmetrical relationship, however, is not recognized in Kashmir Shaivism. Lord Śiva is just as much the individual as the individual is Lord Śiva; everything is everything (*sarvasarvatmakam*). This is why Swamjii tells us, 'If you know a pot, you know Lord Śiva.'

Among the prominent themes of the Mahābhārata are *dharma*, *artha*, *kāma*, and *mokṣa*, the last of which is the principal topic of discussion in the Bhagavad Gītā. In his Gītā Saṁgraha, Abhinava explains that *dharma*, *artha* and *kāma* are to be utilized for the sake of *mokṣa*. The performance of one's duty, the collection of wealth and pursuit of desire must neither be abandoned nor claimed as one's own but rather performed whole-heartedly with uncompromised devotion to Lord Śiva.

Arjuna, who is a *kṣatriya* (warrior), is commissioned to achieve liberation by fulfilling his *dharma* in the midst of warfare. In facing a nightmarish scenario in which he must slay

16 Of course, there is much more to be discussed regarding the intricacies of the creative process. However, this ought to provide one with a general overview of Kashmir Shaivism's understanding of the ontological relationship of Lord Śiva and creation and the function of *māyā*.

17 John Sargeant, trans., *The Bhagavad Gita* (Albany: State University of New York Press, 1994), 330.

18 ibid., 452.

his own kiths and kin, Arjuna must understand not only the righteousness inherent in his participation in this war but more importantly the non-dual (*advaita*) nature of Self and creation. Although Lord Kṛiṣṇa prescribes nine *yogas* to ease Arjuna's agony of fulfilling his *dharma*, none are more pertinent and applicable to the human condition than *karmayoga* (Yoga in action). The practical aspect of *karmayoga*, however, is interpreted quite differently in the traditions of Advaita Vedānta and Kashmir Shaivism. Swamiji tells us:

> [Advaita Vedāntins] believe that you must practice *niḥskāma karmayoga* which means that you are to perform all the actions of the world without asking for any reward. They say that by acting in this way you are carried towards the existence of the Real Being, the Real Nature of Self. From our Kashmir Śaiva point of view, however, *karmayoga* means something else...Our Kashmir Śaivism [teaches] that yoga in action means doing all actions while maintaining a breakless contemplation of God. [19]

Self-realization is made possible through continued and unbroken remembrance of God in the midst of activity. When asked what it means to remember God, Swamiji consistently replied: 'Just watch your breath.' [20]

Every tradition defines *mokṣa* as a realization, which brings about a state of absolute freedom. Saṁkhya-Yoga and Advaita Vedānta consider the attainment of *mokṣa* to be the result of *puruṣa's* utter isolation from *prakṛiti*, resulting from *puruṣa's* recognition of what it is not, i.e., *prakṛiti*. Whereas Saṁkhya-Yoga holds that the liberated *puruṣa* remains utterly autonomous and isolated from *prakṛiti* and every other *puruṣa*, Vedānta understands the liberated *puruṣa* to unite with the transcendental Brahman. Kashmir Shaivism, on the other hand, holds liberation to be the event upon which *puruṣa* recognizes what it is, which is observed in and as *prakṛiti*.

Constitutive of *prakṛiti* are the *guṇa's*, which, originally identified by Saṁkhya, are discussed extensively in the Bhagavad Gītā. Swamiji informs us:

> [*Prakṛiti*] is the field where the three tendencies arise and flow forth. These three tendencies are known as the three *guṇas*, the three qualities. They are, respectively *sāttva*, *rājas*, and *tāmas*. *Prakṛiti* is the combination of these three *guṇas* but without any distinction. [21]

Kalā, the limited actor (*i.e., puruṣa)*, who, equipped with the four *kañcuka's*, agitates *prakṛiti's* latent *guṇa's*, spawning the manifestation of differentiated phenomena. Continuing with Kashmir Shaivism's position on 'downward causality,' the qualities of *sāttva* (purity or lucidity), *rājas* (passion) and *tāmas* (dullness) arise and fluctuate in the consciousness of *puruṣa* who then projects them externally, creating a universe replete with differentiation. Further, these *guṇic* waves vibrate individually; they don't vibrate universally. For instance, when you experience a *sāttvic* wave, someone else will not feel the same wave. You may feel a

19 Extract from Swamiji's description of the three-fold development of *karmayoga*. See *Kashmir Shaivism – The Secret Supreme*. pp.101-103.

20 See Self Realization in Kashmir Shaivism – The Oral Teachings of Swami Lakshmanjoo, edited by John Hughes, (Albany, N.Y.: State University of New York Press, 1995) pp.38-40.

21 John Hughes, ed., *Kashmir Shaivism: The Secret Supreme* (Los Angeles: Kashmir Shaivism Fellowship, 2000), 6

tāmas wave, and some other person may feel a *rājas* wave. In this manner, every individual is unique insofar as the set of *guṇic* experiences differ amongst every *puruṣa*.

In John Sargeants's translation of the Bhagavad Gītā, Lord Kriṣṇa says the following:

> All this universe is deluded by these three states of being,
> Composed of the qualities, it does not recognize Me,
> Who am higher than these, and eternal. (BG VII.13)[22]

Vedānta and Saṁkhyā-Yoga propose the adoption of only *sāttvic* actions, and strongly advise the shunning of *rājasic* and *tāmasic* actions, as a prerequisite for all spiritual aspirants in their quest for *mokṣa*. Swamiji also tells us, "in the beginning one should possess *sāttvaguṇa*, [but] just to get fitness in meditation. Then, when you get fitness in meditation through *sāttvaguṇa,* in the end you realize that *sāttvaguṇa, rājoguṇa* and *tāmoguṇa* are only the expansion of Lord Śiva; they are nothing other than Lord Śiva."[23] In saying "It (i.e., the *guṇa's*) does not recognize Me," Lord Kṛiṣṇa is indicating that one who is under the spell of the *guṇas*, including *sāttvaguṇa*, is unable to perceive Him. Kashmir Shaivism, however, argues that Lord Kṛiṣṇa not only transcends the *guṇas*, but constitutes their very fabric and therefore must ultimately be recognizable *as* the *guṇas*.

Abhinava holds that it is a kind of bondage, which keeps you away from God consciousness, when you acknowledge only *sāttvaguṇa* and discard *rājoguṇa* and *tāmoguṇa*. Actually, God consciousness is present in all the three *guṇas*. It is why you must achieve the state of *guṇātīta*, being above these three *guṇas*. Where the impressions of *sāttvaguṇa*, *rājoguṇa* and *tāmoguṇa* are held in a divine way, that is the real nature of the Lord and of yourself. Lord Kṛiṣṇa was the perfect example of one who wielded the *guṇas* in a divine way – He was an exemplar of *guṇātīta*. In his translation of Abhinava's saṅgraha śloka of the 14th chapter Swamiji says:

> That person, that *yogī*, in whom Lord Śiva's attachment and love is inserted *hīnāhaṁkāra vibhramaḥ* he has no ego; ego in him is absolutely removed...[so] no matter if he is sometimes entangled in *satoguṇa*, sometimes entangled in *rājoguṇa* and sometimes in *tamoguṇa*; no matter if he is overwhelmed with all these three waves at particular times–*guṇātīta*, he is beyond these waves; he does not become the play of these waves, he remains above these waves.[24]

All of the aforementioned traditions hold that ignorance is the cause of all bondage. According to Saṁkhya-Yoga, ignorance is the result of the soul's (*puruṣa's*) false identification of itself *as* nature (*prakṛiti*), which is also the case for Advaita Vedānta since *prakṛiti* is deemed illusory (*māyā*). According to Kashmir Shaivism, ignorance is defined as incomplete knowledge because all rational beings possess some degree of self-knowledge. Incomplete knowledge is differentiated knowledge whereas complete knowledge is observed when the

22 John Sargeant, trans., *The Bhagavad Gita* (Albany: State University of New York Press, 1994), 331.

23 Bhagavad Gītā, 14:7, Swami Lakshmanjoo, original video recordings, Universal Shaiva Fellowship archive.

24 Swami Lakshmanjoo: Abhinavagupta's saṅgraha ślokas – "*Bhagavad Gītā in a Nutshell*," original audio recordings, Universal Shaiva Fellowship archive.

undifferentiated reality of one's Self (i.e., Lord Śiva) is felt to pervade the world of differentiation.

Kashmir Shaivism delineates seven classes of *pramaṭṛi's* (knowers) from the grossest to the subtlest[25] possessing ascending degrees of *kriyā* (action), *jñāna* (knowledge), and *icchā* (will): *sakala*, *pralayākala*, *vijñānākala*, *mantra* (*śuddhavidya*), *mantreśvara* (*īśvara*), *mantra maheśvara* (*sadāśiva*), and *Śiva*.[26] The limited individual is *sakala pramāṭṛi*, who is concerned only with objectivity (*kalā tattva* to *pṛithivī tattva*). *Pralayākala* is the state of utter voidness without awareness, where neither objectivity nor subjectivity is found. This is the state of *māyā tattva*. Abhinava distinguishes between two states of *pralayākala*: *apavedya* and *savedya pralayākala*, the latter of which carries some impression of awareness. For the Buddhists, this is the state of *nirvāṇa* and for Saṁkhya-Yoga this is the state of *citta vṛitti nirodha*, where all thought processes cease to function.

Savedya pralayākala lies within the vicinity of *māyā granthi*, where *āṇavamala* and *māyīyamala* are fully engaged. Here, there are two fully operative impurities yet to be overcome. *Vijñānākala pramāṭṛi*, which is subtly distinct from *savedya pralayākala*, is the first stage in which pure consciousness and pure *svātantrya* are tasted, albeit in a 'flickering' manner; sometimes he experiences absolute consciousness without absolute freedom, sometimes he experience absolute freedom without consciousness. The *vijñānākalin*, however, is still under the spell of *māyā śakti*, since *āṇavamala* continues to persist. This state, Swamiji tells us, is understood by Vedānta to be final liberation, or *ānanda rūpata*. At this stage, the aspirant has exerted as much effort as he/she is capable; there is nothing more to be done as far as practice is concerned. The remaining portion of one's ascent into pure subjectivity (*śuddhavidyā*, *īśvara*, and *sadāśiva*) takes place by the grace (*śaktipāta*) of Lord Śiva. One is unable to possess the state of Śiva/Śakti while embodied, for, as Swamiji said: "God consciousness is just thunder; it cannot be tolerated in this body." By the sweet will of Lord Śiva, one may attain this final state of liberation after death, where absolute consciousness and absolute freedom are held. Both Abhinava and Swamiji assure us that once *vijñānākala* is achieved, there is no possibility of falling down again; one can only rise from this point forward.

We see, then, there is much more to be recognized on the liberative path than Advaita Vedānta, Saṁkhya-Yoga and Buddhism hold to be true. A portion of the journey requires ardent meditative effort and some requires the haṇd of God (*śaktipāta*). As far as those who are traversing the effortful path, comprehensive meditative techniques for achieving purified gnosis are outlined by Kashmir Shaivism. Three means (*upāyas*) are prescribed and described by Abhinavagupta in his Tantrāloka, listed in descending order with respect to one's force of awareness (*vimarśa*): *śambavopāya*, *śaktopāya* and *āṇavopāya*.[27] Lord Śiva reveals one hundred and twelve practical applications of these *upāya's* to His consort Pārvatī in the Vijñāna Bhairava.

Although Kashmir Shaivism's monism does not exclude anything from the realm of God, renunciation does in fact play a important role on one's path towards liberation.

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25 Grossness and subtleness indicate the pervasiveness of consciousness, with the subtlest being all-pervasive.

26 See Swami Lakshmanjoo, *Kashmir Shaivism – The Secret Supreme*, Chapters 8-9; pp.51-63, for the full exposition of the seven *pramāṭṛi's* as well as the fifteen-fold science of rising.

27 See *The Secret Supreme* chapter 5, pp.33-40.

Renunciation, however, is understood differently in Kashmir Shaivism. From an excerpt of his commentary on Abhinava's *Tantraloka*, Swamiji says:

> Actually renunciation does not direct you towards God consciousness; attachment diverts you towards God consciousness. When there is love, attachment [for God], it will carry you there. What can you renounce? You cannot renounce your body, you cannot renounce your hunger, you cannot renounce your thirst; you are still eating, you are still drinking. Actual renunciation is when you renounce your body consciousness and get mixed in God consciousness and that comes through attachment towards God – there must be love towards God consciousness. [28]

Lord Kṛiṣṇa alludes to the same:

> Renunciation indeed, O Arjuna,
> Is difficult to attain without yoga;
> The sage who is disciplined in yoga
> Quickly attains Brahman. (BG V, 6)[29]

Yoga literally means 'union' or 'yoke.' In Kashmir Shaivism, the ultimate union (yoga) is called *pramiti bhava,* which is achieved through *bhakti* (devotion) for Lord Śiva (Brahman), who is observed and adored through His glory, the objective world. Real devotion (*bhakti*), Swamiji tells us, occurs when one perceives each and every object to be the glamour of one's own consciousness. *Pramiti* is that state where objectivity and cognitivity are completely dissolved in subjectivity; where the world of differentiation is no longer perceived as external to oneself. This is also called the state of *nirvikalpakam,* which is distinguished from the *avikalpa* (thoughtless void) of Buddhism and Samkhya-Yoga. *Nirvikalpa* is the subjective 'reservoir' where all differentiated knowledge exists undifferentiatedly. *Pramiti bhava* is where all objective and cognitive phenomena are held undifferentiatedly within subjectivity.

Final liberation, according to Kashmir Shaivism, is the gathering of the entire objective world into one's own being as was witnessed by Arjuna when Lord Kṛiṣṇa revealed His *viśvarūpa* (universal formation) in the eleventh chapter of the Bhagavad Gītā. Swamiji observes: "Arjuna could not understand what he was seeing in the body of Kṛiṣṇa. Arjuna's hairs were standing on end. He bowed his head to Kṛiṣṇa and spoke":

> I see all Gods rush into your body and are destroyed; they are afraid of your body and shouting for mercy. I too am squeezed with fear of your *viśvarupa*. One hundred eighteen worlds, ether, everything is in your body; I cannot see the end or the beginning of your body. Your mouth is wide open; You are eating everyone and [they] are digested in Your body. Your mouths are like *kalāgnirudras*. All Kauravas and Pandavas rush in your mouth with great urge. Among those entering Your mouth, some are stuck between your teeth, their limbs are severed and fall from your mouth falling to the ground, which is none other than your body. They rush to your body just as moths rush

28 Swami Lakshmanjoo original audio recording Tantrāloka 9:179 commentary; Universal Shaiva Fellowship archive.

29 John Sargeant, trans., *The Bhagavad Gita* (Albany: State University of New York Press, 1994), 248.

> to light and are finished. You lick them up with big mouths. Once entered into Your body, they are calmed.[30]

According to Kashmir Shaivism, Kṛiṣṇa's *viśvarūpa* represents the reality and experience of Self-realization. This image represents *svatantrātma*, the absolute independence of Self. As the imagery portrays, this independence entails the absorption of the universe rather than its negation. Kashmir Shaivism does not intend to discount the achievements of the adepts from these other traditions. The dispute lies only in the definition of *final* liberation. According to Saṁkhya-Yoga and Advaita Vedānta, once liberation is attained, *puruṣa* is freed from the cycle of repeated births and deaths and as such, freedom is attained. The Kashmiri Shaiva contends that *absolute* freedom cannot be achieved by negating the world, but rather by embracing it fully as one's own Self. By logical necessity, absolute freedom cannot be exclusive of anything, but rather inclusive of everything.

In his article *Moksha in Kashmir Shaivism,* John Hughes has eloquently described Kashmir Shaivism's understanding of *mokṣa*:

> One might ask whether *śāmbhava-samāveśa,* the mystical absorption in the state of Śiva, is equivalent to *mokṣa*, liberation. In fact, it is not. According to Abhinavagupta, a *yogi* can only be said to be liberated when he possesses this absolute independence (*svātantrya*). For a *yogi* to be independent, nothing must be able to limit him or overshadow his Universal consciousness. This means that this *yogi* must experience the same state of Universal consciousness, the same absolute independence, in the external world, as he does in the mystical absorption of the *śāmbhava* state. From the Trika Śaiva point of view, until he attains this state, he cannot be said to be absolutely independent or to have attained complete *mokṣa* (liberation). This aspirant, whose being has become absolutely independent (*svatantrātmaka*) and who possesses the state of *jagadānanda*[31], is said to be a *jīvan mukta*, a being who is liberated while living. In his *Bodhapañcadaśikā,* Abhinavagupta tells us that when the aspirant attains real knowledge of reality, which is the existent state of Lord Śiva, that is final liberation.[32] What is this real knowledge? Real knowledge exists when the aspirant comes to understand that this whole objective universe of diversity and duality is just a magic trick, the play of Lord Śiva.

> "The Lord himself is the great magician. He has placed this trick before us...and although we are undifferentiated, it seems that we are differentiated from each other."[33]

That does not mean that it is a trick, which creates an unreal world. For the liberated Trika Śaiva *yogi* the world does not disappear, as the teachers of Advaita

30 Extract from Bhagavad Gītā, 11:15-29, Swami Lakshmanjoo, original video recordings, Universal Shaiva Fellowship archive.

31 See Swami Lakshmanjoo, *Kashmir Shaivism – The Secret Supreme,* p.114-115 for further discussion on *jagadānanda.*

32 *Bodhapañcadaśika* of Abhinavagupta: Swami Lakshmanjoo: *Self-Realization in Kashmir Shaivism* 1:31.

33 Swami Lakshmanjoo: *Vijñāna Bhairava*, commentary, original audio recordings, verse 102.

Vedānta proclaim. The goal of the Śaiva is not the Sāṁkhyā's world-oblivion of *kaivalya* (isolation). For the Śaiva this objective world, being Lord Śiva's creation, is just as real as Lord Śiva. The trick lies in the fact that by Śiva's play he causes the limited individual to experience this world of diversity as the only reality. Real knowledge exists when the aspirant becomes one with God consciousness, which is the same as attaining perfect Self-knowledge. In possessing real knowledge he knows that the world of differentiation is not actually different from Śiva, the supreme reality.

The cycles of bondage and liberation are both one with Lord Śiva. It is only his trick that we think that some souls are bound in ignorance while others are elevated. As only Lord Śiva exists, there is not any second thing that could cover or bind him. It is only his play that we think that this covering of diversity actually exists as a separate reality. There is not a second being or reality. His trick, therefore, is *our trick*. Why? Because we are Lord Śiva. We have concealed ourselves in order to find ourselves. This is his play, and therefore it is our play.

This ultimate reality is clearly illuminated by the concept of *anupāya*. The Sanskrit word *anupāya* literally means 'no *upāya*.' We have already seen that in Kashmir Śaivism there are three *upāyas*: *śāmbhava, śākta*, and *āṇava*. In addition to these three *upāyas* another called *anupāya* is also mentioned. As the name implies, *anupāya* is not actually an *upāya*, for in *anupāya* there are no means. The one who has attained *anupāya* has only to observe that nothing is to be done. Just to 'be' is enough. In *anupāya* the aspirant experiences that everything is filled with his own God consciousness. In fact, *anupāya* is the unexplainable reality of the liberated aspirant. In *anupāya* Śaiva *yogis* are filled with the realization that they were never ignorant, and are therefore not now liberated. They know that nothing was lost and nothing is gained. What could they have been ignorant of and what are they liberated from? They experience that it was their own play, their trick that they appeared ignorant before and liberated now. They truly know that they are Śiva and that this world is their own playground."[34]

On account of this celebration of the objective and sensual worlds, many scholars and spiritual practitioners have criticized Tantra for its perceived laxity on self-restraints. Haribhadra, a revered exponent of Jain theology, said the following:

> The one who rejoices in worldly existence
> is greatly agitated by involvement with objects[35]

Swamiji, as Abhinava before him, was well aware of the potential pitfalls inherent in Kashmir Shaivism's monist ontology. Abhinavagupta continually stressed that the tenets of Kashmir Shaivism should be kept secret. His reasoning was that the knowledge of Trika's monism, if claimed to be one's own without having experienced its Truth, would only lead to

34 John Hughes, "Moksha in Kashmir Shaivism," *Journal of Dharma,* Vol.XX, No. 3 (July-September 1995), 270-286.

35 Christopher Key Chapple, *Reconciling Yogas* (Albany: State University of New York Press, 2003), 120.

debauchery and continued agitation as Haribhadra rightly notes. In another excerpt from the Tantraloka, Swamiji states, 'up until marriage, one should follow the regulations of Vedānta; after marriage, one should follow the way of Shaivism.' Carl Jung, who held that the achievement of psychic wholeness is made possible through the 'royal marriage' of the conscious (*puruṣa*) with the unconscious (*prakṛiti*), accurately conveys what Swamiji was alluding to. This royal union is *pramiti bhava.*

Before experiencing such matrimony, Swamiji tells us, one should internally remain a Shaivite, while externally one should practice the various self-restraints prescribed by the śramanical schools (e.g., the *yama's* and *niyamas* of Patañjali's Yoga etc.) Initially, one must be exposed only to beautiful and tasteful things. Once, through unwavering meditative effort, God consciousness is actually perceived to pervade each and every object, one will automatically revere the entire objective world (beautiful and ugly, tasteful and distasteful) *as* one's own Self, in which case there is no possibility of becoming debauched.

As in any soteriological doctrine, certain requirements must be met in order to become a disciple. Lord Kṛiṣṇa tells Arjuna: "The ancient yoga is today declared by Me to you, since you are my devotee and friend."(BG IV.3) [36] Abhinava indicates that it is not a mistake that the Sanskrit word *bhaktaḥ* (devotee) is placed before the word *sakhā* (friend). Devotion to God is to be understood as the primary consideration and friendship as secondary; friendship alone does not make one worthy of being initiated. Further, those who already know their own nature or claim to - they are unworthy initiates. As Abhinava discusses in the first āhnika of his Tantrāloka, only those who are aware of their limitations, who doubt the adequacy of their own knowledge and *crave* to know the essence of reality – these are worthy initiates. Lord Kṛiṣṇa recognized these qualities in Arjuna and thusly initiated him into the secret supreme.

Kurukṣetra, the battlefield upon which the war between the Pāṇḍavas and Kauravas is raged, represents for Abhinava the human body comprised of sensual and cognitive organs through which all actions arise. Swamiji tells us that these organs of the body, if handled properly, bestow bliss, otherwise grief. According to most interpretations of the Bhagavad Gītā, the Pāṇḍavas represent dutiful and virtuous actions resulting from worldly detachment whereas the Kauravas represent disobedient and sinful actions resulting from worldly attachment. According to Kashmir Shaivism, one's sensual and cognitive organs are capable of both entangling *and* liberating *puruṣa* depending on a) the object(s) of attachment and b), the strength of one's awareness (*vimarśa*). In other words, bondage results from being attached to the world of differentiation; liberation results from being attached to the undifferentiated reality of Lord Śiva *within* the world of differentiation. By choosing the advised object of affection (i.e., Lord Śiva), together with the procurement of an acute and continuous awareness therein, Swamiji tells us, "your own organs [will be] your masters; they will direct you towards God consciousness." On numerous occasions, Arjuna asks Lord Kṛiṣṇa: what does an enlightened soul look like, how does he behave? According to Kashmir Shaivism, Lord Kṛiṣṇa is the poster child of enlightenment; He performed all the activities of the world, all the while maintaining perfect and continuous awareness of His own nature (*karmayoga).* Such is the likeness of *jivanmukta*, he who is liberated while embodied.

Viresh Hughes

36 John Sargeant, trans., *The Bhagavad Gita* (Albany: State University of New York Press, 1994), 203.

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Introduction

Kashmir Śaivism is a magnificent system of spirituality which, since its inception, has emphasized not only the intellectual understanding of its concepts but also the direct realization of its truth. In fact, according to its devotees, truth cannot be grasped by mere intellect; it can only be apprehended through direct experience. Because Kashmir Śaivism regards itself as a practical system of spiritual realization, it has come to place a great emphasis on its oral tradition, preserving and passing on the delicate understanding that is indispensable to the direct, living apprehension of its truth.

Swami Lakshmanjoo was an embodiment of the teaching and experience of Kashmir Shaivism. He had a profound understanding of this great spiritual tradition; he was an extraordinary man whose whole life was dedicated to his beloved Śaivism. He was a selfless devotee of God whose life was marked by a continual remembrance and outpouring of his love for Parabairava (the Supreme Universal State of God Consciousness).

Swamiji's manner of teaching was traditional and inspiring. The verses he explained were in Sanskrit, the traditional philosophical language of India. These verses possessed poetic meter and Swamiji would chant them before illuminating their meaning in his discourse. His understanding of Sanskrit was profound. He could explain the most difficult and esoteric concepts with simplicity and elegance. As a boy Swamiji had learned Sanskrit in the traditional fashion by first memorizing and reciting the grammar (Aṣṭādhyāyī) which was composed by the great Sanskrit grammarian Pāṇini. He then began to study the language from a Kashmir Shaivite point of view, coming to understand that the Sanskrit alphabet and language were actual expressions of reality. With a deep understanding of the fundamentals of the language, with the constant guidance of his master Swami Mehtabkak, and through his own experience, he was able to glean the special meanings hidden within the verses. We were so very fortunate that Swamiji was able to lecture to us in English. In his discourses he made the philosophy and ancient myths vibrate with life and meaning. He did not speak as if he were talking about something separate and remote from himself; rather, his words described the very fiber of life and reality. They revealed a philosophy—and the greatness of the preceptor who imparted it.

Swamiji was extremely well read. He had, of course, a profound knowledge of the scriptures and philosophy of Śaivism, particularly Kashmir Śaivism. In addition, he had a wide-ranging knowledge of the traditional religious and philosophical texts of India. When translating he would freely draw on other texts and commentaries to further clarify, expand, and substantiate his teaching . He could recall the text by simply remembering the first few words of a verse. His mind was so clear and focused that he held countless verses in his active memory, and he could draw on them as needed. I once asked him if he ever forgot a verse. He replied, "If I see or read anything, I remember it."

In 1933, at the age of twenty-one, Swamiji published, the Kashmiri recension of the Bhagavad Gītā along with Abhinavaupta's commentary. The *Bhagavad Gita* is one of the most celebrated and revered scriptures in India, if not the entire world. The Bhagavad Gita found in Kashmir, however, differs from the Bhagavad Gita found in India. Throughout India this ancient text is understood to contain only 700 verses. The unique version found in Kashmir, however, contains 716 verses. These additional 16 verses, which set forth lofty thoughts of Lord Krishna, are accepted by Abhinavagupta as authentic and are incorporated by him into his commentary.

In the early Spring of 1990, my wife Denise and I traveled to Nepal to spend a month with Swamiji. We had no idea what to expect. We knew that Swamiji wouldn't waste time with chit-chat. He wanted to spend as much time as possible teaching us and sharing with us his vast and complete understanding of the spiritual world of Kashmir Shaivism. Earlier, when we traveled to Nepal in 1988, to spend a month with Swamiji he brought with him a series of specially selected sacred verses he would explain and wanted us to learn. The whole month was filled with his explanation of the deep meaning of these verses and our attempts to learn to chant them. There was no time to be wasted.

This time when we arrived we found Swamiji was immediately ready to get to work. He wanted to begin by revealing the Kashmiri version of the Bhagavad Gita together with Abhinavagupta's commentary the *Gitartha Samgraha* (Essence of the Gita). He followed this with the revelation of Abhinavagupta's Paramārthasāra (Essence of the Highest Reality). He said this was a new revelation, different from any he had given before. We were ready. Hoping we would be able to record Swamiji's teachings I brought a portable video recorder along with a box of tapes. The quality of the recorder was consumer grade, all that I could afford at that time, yet it was workable. In spite of the fact we had no special lighting and experienced an irritating and intermittent and unresolvable audio problem, with his blessings, we were able to record and save all of his revelations of these two texts, a total of 36 hours.The present video study set contains chapters 1 through 6 of Swamiji's revelation of the Bhagavad Gita. At 15 hours it is not quite one half of the video that we recorded in Nepal.

In the *Bhagavad Gita* Lord Krishna, God incarnate, instructs his disciple Arjuna about the world and the nature of life. Why is our mind torn by conflicting duties and loyalties? What is the main purpose of our life? How are we to be freed from the pain and suffering we experience living in this world?

Swami Lakshmanjoo answers these questions by unveiling the heretofore hidden meanings contained within the *Bhagavad Gita*. Swamiji tells us,"freedom from all our miseries, as Abhinavagupta boldly declares, can neither be obtained through the renunciation of the world, nor by hatred towards this world, but by experiencing the presence of God everywhere."

May Swamiji's blessing shine upon you!

John Hughes
Universal Shaiva Fellowship
Culver City, California
February 16, 2009

INTRODUCTION

SWAMIJI: This is the Bhagavad Gītā, which is commentated upon by Abhinavagupta.

DVD 1 (00:07)

य एष विततस्फुरद्विविधभावचक्रात्मकः
परस्परविभेदवान्विषयतामुपागच्छति ।
यदेकमयभावनावशत एत्यभेदान्वयं
स शंभुरशिवापहो जयति बोधभासां निधिः ॥ १ ॥

ya eṣa vitatasphuradvividhabhāvacakrātmakaḥ
parasparavibhedavānviṣayatāmupāgacchati /
yadekamayabhāvanāvaśata etyabhedānvayaṁ
sa śaṁbhuraśivāpaho jayati bodhabhāsāṁ nidhiḥ //1//

Before starting the commentary on Bhagavad Gītā he [Abhinavagupta] first pays, sings, the glory of Lord Śiva.

Sa śaṁbhur jayati, glory be to that Lord Śiva who is *bodha bhāsāṁ nidhiḥ,* who is the treasure of only knowledge, who is the treasure of knowledge. Who? Lord Śiva.

And what are the qualifications of Lord Śiva?

Ya eṣa vitata sphurad vividha bhāva cakra ātmakaṁ, that Lord Śiva who has . . . whose glory is spread in each and every object of this world. *Vividha bhāva cakra ātmaka,* all this objective world is his glory.

Paraspara vibhedavān viṣayatām upāgacchati, and although he is one with his own divine nature, how he experiences the varieties of his glory in duality? Because, for instance, this chappal (shoe, slipper), this chappal is his glory, sock is his glory, this rod is his glory; but actually this rod, chappal and everything, is his own nature, but how he experiences this variety also?

He experiences this variety also without his glory–although it is his glory–but he experiences it separately. "This is a chappal [shoe], this is a wire, this is a rod,"–he does not ignore that also, because this also is his glory of his own nature. It is differentiatedly exposed Lord Śiva.

Undifferentiatedly exposed Lord Śiva cannot be spoken. You can't describe it, you can't explain it at that time. Because it is the explaining power, it is not explained. It cannot be the object of being explained. You cannot explain Lord Śiva. You can explain Lord Śiva when Lord Śiva has become varieties, in various forms of his own glory. Then you can experience, "this is

Denise, this is Viresh, this is a rod, this is that, and this is this." And at that moment he cannot explain his nature. In which moment? When it is un-manifested.

It is not manifested. It is manifested. In one way it is manifested when it is explained; and another way, in the real way, it is not manifested, and it can't be explained. It is for him to experience. He experiences the experiencer. He does not experience the experienced. Experienced is only, it comes only, when it is in varieties, when it has gone a bit . . . [when] it has ascended from his real nature.

Do you understand?

Yadeka maya bhāvanā, and even then also, at that moment also, when he is, he wants to withdraw at the same time. For instance, I experience it–differentiatedness–if he has *śaktipāta* [grace], if he puts *śaktipāta* in force, in process, then at that very moment I can rise again. When there is no *śaktipāta* I won't rise; I will just roam in this differentiated world. And that too is the glory of God.

Let that Lord Śiva be glorified here and hereafter. Here and hereafter. Here means in the differentiated world, hereafter means in undifferentiated Being. This is glory first.

And now he starts his commentary.

DVD 1 (07:15)

द्वैपायनेन मुनिना यदिदं व्यधायि
शास्त्रं सहस्रशतसंमितमत्र मोक्षः ।
प्राधान्यतः फलतया प्रथितस्तदन्य-
धर्मादि तस्य परिपोषयितुं प्रगीतम् ॥ २ ॥

dvaipāyanena muninā yadidaṁ vyadhāyi
śāstraṁ sahasraśatasaṁmitamatra mokṣaḥ /
prādhānyataḥ phalatayā prathitastadanya-
dharmādi tasya paripoṣayituṁ pragītam //2//

Dvaipāyanena muninām, the *śāstra* of Mahābhārata *śāstra*, which is penned down by Kṛiṣṇadvaipāyana, i.e. Vyāsa, which is exactly one *'lakh'* of *ślokas* (one [hundred] thousand *ślokas* is Mahābhārata), in this Mahābhārata, in the whole Mahābhārata, *mokṣaḥ prādhānyataḥ phalatayā prathitasta*, the definition is of *mokṣa*, of liberation, how you can liberate, how can you be liberated from repeated births and deaths. It is explained that, it is . . . *mokṣa* is explained in these one hundred thousand verses. The main *phala*, the main fruit, of this *śāstra* is *mokṣa*. And there are some other aspects also explained in this Mahābhārata–that is *dharma*, *artha* and *kāma*.

Dharma means good deeds; you should do good deeds–that is *dharma*. *Artha* means you should raise money. *Kāma* means you should think of . . . you should desire for good things to have. It is not for [the sake of] those good things. *Dharma* is, you should do good deeds just for the sake of *mokṣa*, just for the sake of experiencing the nature of God. You should collect money, you should raise money, for the experience of knowing God. And you should desire to have so many possessions just for God's sake, just for experiencing God.

Dharma, artha and *kāma* are meant for God.

Dharma, artha and *kāma* are not meant for worldly objects, i.e. to get involved in this worldly *tamasha* [commotion]. Money is not for . . . the raising of money is not meant for getting involved in worldly . . .

DENISE: Affairs.

SWAMIJI: . . . worldly affairs. *Dharma* and . . . *artha* means money, *dharma* means good deeds, and *kāma* means the desire for having some best things in your possession. These best things must be . . . all these three are meant for *mokṣa*, for realizing the truth of your own nature. They are not meant for worldly affairs.

But what is *mokṣa*, what is liberation?

He explains what is liberation. What you can understand, what is liberation? Where from you have to get liberated?

DVD 1 (12:00)

मोक्षश्च नाम सकलाप्रविभागरुपे
सर्वज्ञसर्वकरणादिशुभस्वभावे ।
आकाङ्क्षया विरहिते भगवत्यधीशे
नित्योदिते लय इयान्प्रथितः समासात् ॥ ३ ॥

mokṣaśca nāma sakalāpravibhāgarūpe
sarvajñasarvakaraṇādiśubhasvabhāve /
ākāṅkṣayā virahite bhagavatyadhīśe
nityodite laya iyānprathitaḥ samāsāt //3//

Mokṣa is, in brief words, *mokṣa*, liberation is in brief words, explained in these hundred thousand *ślokas*.

What is *mokṣa*?

Adhīśe bhagavati, adhīśe, who is the Lord of Lords, *bhagavati Bhairava, pūrna Bhairava. Laya*, to get absorbed in that, to get absorbed, absorbed in the Lord of Lords is *mokṣa*.

It is *prathitaḥ samāsāt*, in brief words, it is explained, *mokṣa* is that: who is *nityodite*, who is always eternal, who is eternal; *adhīśe,* who is Lord of Lords; who is *ākāṅkṣayā virahite*, who has no desire at all for anything; and who is filled, who is filled with, glorified with, all-knowledge and all-action, and all-will (*icchā, jñāna* and *kriyā*),[1] who is filled with that; and *sakala apravibhaga rūpe* and who is one with the whole universe–that is *mokṣa*.

DVD 1 (14:03)

यद्यप्यन्यप्रसङ्गेषु मोक्षो नामात्र गीयते ।
तथापि भगवद्गीताः सम्यक्तत्प्राप्तिदायिकाः ॥ ४ ॥

yadyapyanyaprasaṅgeṣu mokṣo nāmātra gīyate /
tathāpi bhagavadgītāḥ samyaktatprāptidāyikāḥ //4//

Although *anyaprasaṅgeṣu,* in other chapters also of Mahābhārata *mokṣa* [liberation] is defined, *mokṣa* is explained, but still then this chapter of Bhagavad Gītā, which is existing in Mahābhārata (Bhagavad Gītā of 18 chapters, this Bhagavad Gītā), in predominance *mokṣa* is explained in Bhagavad Gītā. Although *mokṣa* is explained in all those hundred thousand *ślokas*, but in real sense *mokṣa* is explained in Bhagavad Gītā only.

Another *śloka*.

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1 *Icchā* is will, *jñāna* is knowledge, and *kriyā* is action.

DVD 1 (15:13)

तास्वन्यैः प्राक्तनैर्व्याख्याः कृता यद्यपि भूयसा ।
न्याय्यस्तथाप्युद्यमो मे तद्गूढार्थप्रकाशकः ॥५॥

tāsvanyaiḥ prāktanairvyākhyāḥ kṛītā yadyapi bhūyasā /
nyāyyastathāpyudyamo me tadgūḍhārthaprakāśakaḥ //5//

Although he says there are so many commentaries laid upon, written upon, by all those old so-called masters, so-called these . . .

Masters?

JOHN: Masters?

DENISE: Scholars.

SWAMIJI: . . . scholars, but still then my effort is also needed. Because my effort is not for explaining the word-by-word translation of Bhagavad Gītā. My effort is to explain the essence of Bhagavad Gītā, which is the cream of Bhagavad Gītā. And it is *gūḍhārtha*, where nobody has touched, that point which has not being touched so far by all those commentators.

DVD 1 (16:32)

भट्टेन्दुराजादाम्नाय विविच्य च चिरं धिया ।
कृतोऽभिनवगुप्तेन सोऽयं गीतार्थसंग्रहः ॥६॥

bhaṭṭendurājādāmnāya vivicya ca ciraṁ dhiyā /
kṛito 'bhinavaguptena so 'yaṁ gītārthasaṁgrahaḥ //6//
[not recited]

This knowledge I got from *Bhaṭṭendurāja, Bhaṭṭendurāja* was my master for this; he taught me what is the essence of Bhagavad Gītā. He says here, he was my Guru of Bhagavad Gītā.

Whose guru?

DENISE: Abhinavagupta.

SWAMIJI: Abhinavagupta's Guru.

Bhaṭṭendurājādāmnāya, I have got knowledge of Bhagavad Gītā from *Bhaṭṭendurāja*. And afterwards, *vivicya ca ciraṁ dhiyā,* then I have meditated upon what he has taught me. And afterwards by the grace of Lord Śiva I have experienced the reality of *Bhaṭṭendurāja*, which he has told me. That *Bhaṭṭendurāja's* teaching has come in vivid form.

JOHN: Vivid clarity.

SWAMIJI: Clarity, I have got its experience in *samādhi*.

Kṛito 'bhinavaguptena so 'yaṁ gītārtha saṁgrahaḥ, Abhinavagupta writes down the *gītārtha saṁgrahaḥ,* Bhagavad Gītā Saṁgrahaḥ, the essence of Bhagavad Gītā, what is Bhagavad Gītā.

vidyāvidyātmanordvayorabhibhāvyābhibhāvakātmakatvaṁ pradarśayituṁ
prathamādhyāyaprastāvaḥ /

First *adhyāya*, first *adhyāya*, first chapter of Bhagavad Gītā:

It is nothing; it is . . . he says, in the first chapter, . . .
There are actually how many chapters?

JOHN: Eighteen chapters.
SWAMIJI: Eighteen chapters.
You have got assimilating power. It is my good luck.
. . . there are *kauravas* and *pāṇḍavās* are not actually *kauravas* and *pāṇḍavās*. *Kauravas* and *pāṇḍavās* are *vidyāpuruṣa* and *avidyāpuruṣa*. *Vidyāpuruṣa* means bad [good] thoughts . . . *vidyāpuruṣa* means good thoughts; *avidyāpuruṣa* means bad thoughts. Bad thoughts are fighting with good thoughts.

Sometimes you want to kill somebody, and another party comes (the opposite party), and says, "No, you should not kill. Don't kill. Don't be so cruel."

So this is a tug. This is a tug going on between *vidyāpuruṣa* and *avidyāpuruṣa*. In the daily routine of life you'll get inside, this war, tug of war, between good actions and bad actions. You want to do good actions and at the same time you want to do bad actions. They are . . .

DENISE: Fighting

SWAMIJI: . . . fighting with each other. In that way you should find out which is the good action. You should do according to the good actions. If you are really . . . if you have got the fragrance of *śaktipāta* [grace], if you are scented with *śaktipāta*; scented (what is scented?), if *śaktipāta* is . . .

JOHN: Perfumed with.

SWAMIJI: What?

JOHN: Perfumed with.

DENISE: Sprayed.

JOHN: Perfumed with.

SWAMIJI: What?

JOHN: Sprayed with the perfume, with the scent of *śaktipāta*.

DENISE: Touched by *śaktipāta*.
SWAMIJI: Yes.
. . . then you will do good deeds. You have conquered that bad-deeds *walla* party.

nahyanutpannavidyāleśāvakāśa upadeśabhajanam; [comm.]

Upadeśa [instruction] cannot be done if you are not fit for that. If you are not fit for that, [if] you are involved in your own ways of your daily routine of life you are not fit for the Bhagavad Gītā, my commentary of the Bhagavad Gītā, to hear. You are only fit when you have got this capacity to conquer bad actions in the daily routine of your life.

This is Bhagavad Gītā's commentary of Abhinavagupta.

nāpi nirmūlitasamastāvidyāprapañcaḥ [comm.]

If you are already placed in God consciousness, for that also, Bhagavad Gītā is not needed. For him, who is all-knowledge, who is exactly residing in the state of Bhairava, for him Bhagavad Gītā is not needed. Bhagavad Gītā is needed only for that person who has got . . .

DENISE: Touch of *śaktipāta*.

SWAMIJI: . . . touch of *śaktipāta* [grace], and who conquers the . . .

DENISE: Bad thoughts.

SWAMIJI: . . . bad thoughts.

So there must be some doubt. If there is some doubt, then for him, this Bhagavad Gītā is meant; who is doubtful, who wants to remove his doubts.

Who says ignorantly, "I have understood the Bhagavad Gītā," for him, this commentary of my Bhagavad Gītā is not meant. This commentary is meant only for him who has got doubts. Who will ask his master, "O my master, I don't know what is good and what is bad, please teach me?" For him my Bhagavad Gītā is meant.

For him who is always with thorns, who says, "I want to understand what is your theory," for him there is no place for Bhagavad Gītā.

If he says, "I want to know the exact thing," he is fit for that.

Who has come with knowledge, with knowledge of his own, he is not fit for my Bhagavad Gītā.

So *devā* and *asura sṛiṣṭi* is *vidya āvidyāmayi, vidyāpuruṣa* [good thoughts], *avidyā-puruṣa* [bad thoughts] is the creation of *devāpuruṣa* and *anyapuruṣa.*

jñānaṁ ca pradhānaṁ

Here knowledge is predominant; action is not predominant. Action is . . . you have to do action with knowledge. You have not to do . . . you have to do action with knowledge. Knowledge is not to be done with action. You have to act with knowledge. If you do something you must be aware of what are you doing. So knowledge is predominant here in this Bhagavad Gītā.

You can't say knowledge and action are just opposite to each other [so] they are in one weight. Knowledge has got more weight than action. You have to act with knowledge. You have not to know with action.

Do you understand?

DENISE: Yes.

SWAMIJI: In this way I will explain to readers the heart of *Vyāsa* from time to time.

CHAPTER ONE

धृतराष्ट्र उवाच

dhṛitarāṣṭra uvāca

This is, *Dhṛitarāṣṭra* asks *Sañjaya* (*Dhṛitarāṣṭra* was the ancestor of *kauravas* and *pāṇḍavās–Dhṛitarāṣṭra*), *Dhṛitarāṣṭra* asks *Sañjaya*:

DVD 1 (27:36)

धर्मक्षेत्रे कुरुक्षेत्रे सर्वक्षत्रसमागामे ।
मामकाः पाण्डवाश्चैव किमकुर्वत संजय ॥ १ ॥

dharmakṣetre kurukṣetre sarvakṣatrasamāgame /
māmakāḥ pāṇḍavāścaiva kimakurvata sañjaya //1//

O *Sañjaya*, in *dharmakṣetra*, where there was *sarva kṣetra samāgame*, where there was the fight of both parties (the fight of *vidyapuruṣa* and fight of *avidyapuruṣa*, what I have already explained to you beforehand), ...

(He has put this reading of Bhagavad Gītā in another way, which is not found in other Bhagavad Gītās. The reading of Bhagavad Gītā is different in his–[Abhinavagupta's].)

Sarva kṣetra samāgame, kurukṣetra was . . . *kurukṣetra* is that *kurūnāṁ karaṇānāṁ kṣetraṁ. Kurukṣetra* does not mean *Kurukṣetra*, which is in Delhi, where there was fight, battle of *kauravas* and *pāṇḍavās*. Actually *Kurukṣetra* means the *kṣetra* [field] of organs; all organs of one's own self, they fight which each other.

'ayaṁ sa paramo dharmo yadyogenātmadarśanam' [comm.]
(Quote from the Yājñavalkya Smṛiti)

It is *dharmakṣetra. Dharmakṣetra* means the *kṣetra* of *dharma*, the battlefield of *dharma*, the battlefield of purity, pious, the battlefield of purity, not the battlefield of impurity.

As this, at present, this is the battlefield of impurity; they dash down everything, here, in this battlefield.[2] But actually the battlefield is that where it is good deeds are conquering bad deeds–bad deeds are subsided and good deeds are shining–that is the battlefield. And this is that field; in that field you experience the glory of Parabhairava.[3]

Yat yogena ātma darśanam, all *dharmas*, all activities, where all activities end, and there is only *mokṣa* (*mokṣa* means only liberation from all these [things] what is happening outside), and for this you have got this body. The body is meant for that liberation. The body is not meant for dashing down each other.

So . . .

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2 Swamiji was referring to the conflict, which was occuring in Kashmir at that time (1990).

3 Parabhairava is the supreme state of Universal God Consciousness.

. . . rāgavairāgyakrodhakṣamāprabhṛitīnāṁ samāgamo yatra

In this *gurukṣetra rāga* [attachment] is fighting with *vairāgya* [detachment]; *krodha* [wrath] is fighting with its opposite *śānti* [peace]; good is fighting with bad action. So this is war which is going on all the twenty-four hours everywhere in one's own body–*rāga vairāgya krodha kṣamā*. And you have got wrath [*krodha*] you want to dash him down; and there is *kṣamā*, i.e. "No, be peaceful, don't be so, don't take so fast steps, just think."

Rāga vairāgya; *rāga* is fighting with *vairāgya*, *krodha* is fighting with *kṣamā*, and all these, all others.

tasmin sthitā ye māmakāḥ–avidyāpuruṣocitā avidyāmayāḥ saṅkalpāḥ /
pāṇḍavaḥ–śuddhavidyāpuruṣocitā vidyātmānaḥ
[not recited in full]

O Sañjaya, and in that field there were collection of (*māmakāḥ* means *avidyāpuruṣo citā saṅkalpāḥ*), *avidyāpuruṣa* [means] *kauravas*, and *pāṇḍava* means *śuddhavidyā puruṣocitā vidyātmānaḥ, śuddha*–good people.

te kimakurvat–kaiḥ khalu ke jitā iti yāvat /

Māmakāḥ means . . .

. . . mameti kāyatīti māmakaḥ avidyāpuruṣaḥ / pāṇḍuḥ śuddhaḥ // end of comm. for verse 1 //

Pāṇḍuḥ means white; *pāṇḍavās* were innocent. *Kauravas* were filled with prejudice. This is 2nd verse:

सञ्जय उवाच

Sañjaya uvāca

Sañjaya says: "O *Dhṛitarāṣṭra* . . . "

DVD 1 (34:02)

दृष्ट्वा तु पाण्डवानीकं व्यूढं दुर्योधनस्तदा ।
आचार्यमुपसङ्गम्य राजा वचनमब्रवीत् ॥ २ ॥

dṛiṣṭvā tu pāṇḍavānīkaṁ vyūḍhaṁ duryodhanastadā /
ācāryamupasaṅgamya rājā vacanamabravīt //2//
[not recited in full]

When in the battlefield of *kurukṣetra* . . .

(*Duryodhana* was chief head of *kauravas*. These troops of *kauravas* were on one side and the troops of *pāṇḍavās* were on another side.)

. . . when *Duryodhanas* saw *pāṇḍavānīkaṁ* (*ānīkaṁ* means *sena*, the troops of *pāṇḍavās*), which was *vyūḍhaṁ*, which was protected by *Duryodhana*, *Rāja Duryodhana*, *ācāryam upasaṅgame*, he went to *Dronācārya* (*Dronācārya* was his master, *Duryodhana*), and *vacanam abravīti*, he asked him one question.

DVD 1 (35:18)

पश्यैतां पाण्डुपुत्राणामाचार्य महतीं चमुम् ।
व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता ॥३॥

paśyaitāṁ pāṇḍuputrāṇāmācārya mahatīṁ camūm /
vyūḍhāṁ drupadaputreṇa tava śiṣyeṇa dhīmatā //3//
[not recited in full]

O Dronācārya! See these big troops of *pāṇḍavās*, kindly look upon these troops, which is protected by *Drupadarāja* (the son of *Drupada*), which was your *śiṣya*; he was your disciple. He has protected this troop of *pāṇḍavās*.

I will explain to you who are the warriors in these *pāṇḍavās*.

DVD 1 (36:25)

अत्र शूरा महेष्वासा भीमार्जुनसमा युधि ।
युयुधानो विराटश्च द्रुपदश्च महारथः ॥४॥
धृष्टकेतुश्चेकितानः काशिराजश्च वीर्यवान् ।
पुरुजित्कुन्तिभोजश्च शैव्यश्च नरपुङ्गवः ॥५॥

atra śūrā maheṣvāsā bīmārjunasamā yudhi /
yuyudhāno virāṭaśca drupadaśca mahārathaḥ //4//
dhṛiṣṭaketuścekitānaḥ kāśirājaśca vīryavān /
purujitkuntibhojaśca śaivyaśca narapuṅgavaḥ //5//
[not recited]

They are just like warriors, just like *Bhīmā* and *Arjuna*. They are no less than *Arjuna*. They are no less than *Bhīmā*.

Yuyudhāna, Virāṭa (it is the name of these warriors), *Drupadaśca, Dhṛiṣṭaketu, Cekitānaḥ, Kāśirāja*, they are *vīryavān*, having great power. And *Bhūrišravā* and *Kunti-bhoja*, these are names of those troops.

DVD 1 (37:00)

युधामन्युश्च विक्रान्त उत्तमौजाश्च वीर्यवान् ।
सौभद्रो द्रौपदेयाश्च सर्व एव महारथाः ॥६॥

yudhāmanyuśca vikrānta uttamaujāśca vīryavān /
saubhadro draupadeyāśca sarva eva mahārathaḥ //6//
[not recited]

Yudhāmanyu, king *Yudhāmanyu* and *Saubhudra* (*Saubhudra* means *abhīmanyu*, these are great warriors in *pāṇḍavās*), all are *mahārathaḥ*, all are capable of shooting ten thousand people at a time with these 'anti-aircraft-guns'.

Now our troops, I want to explain our troops, which are of *kauravas*.

DVD 1 (37:51)

अस्माकं तु विशिष्टा ये तान्निबोध द्विजोत्तम ।
नायका मम सैन्यस्य संज्ञार्थं तान्ब्रवीमि ते ॥७॥

asmākaṁ tu viśiṣṭā ye tānnibodha dvijottama /
nāyakā mama saunyasya sañjñārthaṁ tānbravīmi te //7//
[not recited in full]

Now I am explaining to you, which are our troops.

DVD 1 (38:06)

सैन्ये महति ये सर्वे नेतारः शूरसंमताः ।
भवान्भीष्मश्च कर्णश्च कृपः शल्यो जयद्रथः ॥८॥
अश्वत्थामा विकर्णश्च सौमदत्तिश्च वीर्यवान् ।
अन्ये च बहवः शूरा मदर्थे त्यक्तजीविताः ॥९॥
नानाशस्त्रप्रहरणा नानायुद्धविशारदाः ।

sainye mahati ye sarve netāraḥ śūrasaṁmatāḥ /
bhavānbhīṣmaśca karṇaśca kṛipaḥ śalyo jayadrathaḥ //8//
aśvatthāmā vikarṇaśca saumadattiśca vīryavān /
anye ca bahavaḥ śūrā madarthe tyatkajīvitāḥ //9//
nānāśastrapraharaṇā nānāyuddhaviśāradāḥ /
[not recited]

First one, you are first one, *O Dhṛitarāṣṭra*! You are first one. *Bhīṣma, Bhīṣma* is (also), *Karṇa, Kṛipacari, Śalya, Jayadra, Aṣhotama, Vikarna, Saumadhati,* and there are many others who are ready to sacrifice their lives for victory.

Now there is the *10th śloka*.

DVD 1 (38:51)

अपर्याप्तं तदस्माकं बलं भीमाभिरक्षितम् ॥१०॥
पार्याप्तं त्विदमेतेषां बलं भीष्माभिरक्षितम् ।

aparyāptaṁ tadasmākaṁ balaṁ bhīmābhirakṣitam//10//
paryaptaṁ tvidameteśāṁ balaṁ bhīṣmābhirakṣitam /

bhīmasenābhirakṣitaṁ pāṇḍavīyaṁ balam asmākam aparyāptam – jetumaśakyam, [comm. not recited in full]

The troops of *pāṇḍavās,* which is protected by *Bhīmasena, asmākam aparyāptam*, we cannot conquer these, *jetumaśakyam*, we cannot conquer these; we'll fail, we'll die.

idaṁ tu bhīṣmābhirakṣitam balamasmākaṁ saṁbandhi eteṣāṁ —
pāṇḍavānāṁ paryāptaṁ —

Our troops, [it] seems that our troops will be killed by *pāṇḍavās*, troops of *pāṇḍavās*. Then 11th śloka:

DVD 1 (39:50)

अयनेषु च सर्वेषु यथाभागमवस्थिताः ॥ ११ ॥

ayaneṣu ca sarveṣu yathābhāgamavasthitāḥ //11//

Then they announced in that battlefield, "You have to take care of *Bhīṣma*, *Bhīṣma* is our *guru* – *guru* of *pāṇḍavās* and *guru* of *kauravas* – you have to see that *Bhīṣma* is protected, nobody should kill *Bhīṣma*!"

भीष्ममेवाभिरक्षन्तु भवन्तः सर्व एव हि ।
तस्य सञ्जनयन् हर्षं कुरुवृद्धः पितामहः ॥ १२ ॥
सिंहनादं विनद्योच्चैः शङ्खं दध्मौ प्रतापवान् ।

bhīṣmamevābhirakṣantu bhavantaḥ sarva eva hi /
tasya sañjanayan harṣaṁ kuruvṛiddhaḥ pitāmahaḥ //12//
siṁhanādaṁ vinadyoccaiḥ śaṅkhaṁ dadhmau pratāpavān /
[not recited]

Then *Bhīṣpitāmahaḥ*, when he was glorified by both parties he said, "No, I'll be safe," he thought to himself.

Then he announced with *siṁhanāda*, by *Śaṅkha*, those . . .

DENISE: Conch shells.

SWAMIJI: Yes.

DVD 1 (41:12)

ततः शङ्खाश्च भीर्यश्च पणवानकगोमुखाः ॥ १३ ॥
सहसैवाभिहन्यन्त स शब्दस्तुमुलोऽभवत् ।

tataḥ śaṅkhāśca bhīryaśca paṇavānakagomukhāḥ //13//
sahasaivābhihanyanta sa śabdastumulo 'bhavat /

Then these [conch] shells were making so much noise from the side of *pāṇḍavās* and from the side of *kauravas*. And its noise became *tumulo* (*tumulo* means unbearable). It was furious roaring.

Then . . .

ततः श्वेतैर्हयैर्युक्ते महति स्यन्दने स्थितौ ॥ १४ ॥

[tataḥ] śvetairhayairyutke mahati syandane sthitau //14//

. . . then there was one chariot, *ratha*, with seven white ponies carrying that *ratha*. And . . .

माधवः पाण्डवश्चैव दिव्यौ शङ्खौ प्रदध्मतुः ।
पाञ्चजन्यं हृषीकेशो देवदत्तं धनञ्जयः ॥१५॥

mādhavaḥ paṇḍavaścaiva divyau śaṅkhau pradadhmatuḥ /
pāñcajanyaṁ hṛiṣīkeśo devadattaṁ dhanañjayaḥ //15//
[not recited in full]

. . . in that was seated: *mādhavaḥ* means Lord Kṛiṣṇa, and *paṇḍavaḥ* means Arjuna. *Divyau śaṅkhau pradadhmatuḥ*, they also . . .

DENISE: Blew?

SWAMIJI: . . . blew those *śaṅkhas* [conch shells].

Pāñcajanyaṁ hṛiṣīkeśa, Hṛiṣīkeśa blew *pāñcajanya* (his name was *pāñcajan*). *Devadattaṁ* (*devadat* was another *śaṅkha*), whom started to blow *Dhanañjayaḥ*, Arjuna.

पौण्ड्रं दध्मौ महाशङ्खं भीमकर्मा वृकोदरः ।

pauṇḍraṁ dadhmau mahāśaṅkhaṁ bhīmakarmā vṛikodaraḥ /

Bhīṣma blew that *pauṇḍraṁ śaṅkha*.

अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिरः ॥१६॥

anantavijayaṁ rājā kuntīputro yudhiṣṭiraḥ //16//

[*Yudhiṣṭiraḥ*] blew *anantavijay*.

नकुलः सहदेवश्च सुघोषमणिपुष्पकौ ।

nakulaḥ sahadevaśca sughoṣamaṇipuṣpakau /

Sughoṣa and *maṇipuṣpaka* was blown by *Nakulaḥ* and *Sahadeva*; all these five brothers.

DVD 1 (43:44)

काश्यश्च परमेष्वासः शिखण्डी च महारथः ॥१७॥
धृष्टद्युम्नो विराटश्च सात्यकिश्चापराजितः ।
पाञ्चालश्च महेष्वासो द्रौपदेयाश्च पञ्च ये ॥१८॥

सौभद्रश्च महाबाहुः शङ्खान्दध्मुः पृथक्पृथक् ।
स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत् ॥ १९ ॥

kāśyaśca parameṣvāsaḥ śikhaṇḍī ca mahārathaḥ //17//
dhṛiṣṭadyumno virāṭaśca sātyakiścāparājitaḥ /

pāñcālaśca maheṣvāso draupadeyāśca pañca ye //18//
saubhadraśca mahābāhuḥ śaṅkhāndadhmuḥ pṛithakpṛithak
[not recited]

sa ghoṣo dhārtarāṣṭrāṇāṁ hṛidayāni vyadārayat //19//

And this noise, this noise pierced the heart of all *kauravas*, this dreadful noise.

नभश्च पृथिवीं चैव तुमुलो व्यनुनादयान् ।

nabhaśca pṛithivīṁ caiva tumulo vyanunādayan /

And *akāśa* [heaven] and *pṛithvi* [earth] was trembling by those, that sound there in the battlefield.

अथ व्यवस्थितान्दृष्ट्वा धार्तराष्ट्रान्कपिध्वजः ॥ २० ॥
प्रवृत्ते शस्त्रसंपाते धनुरुद्यम्य पाण्डवः ।
हृषीकेशं तदा वाक्यमिदमाह महीपते ॥ २१ ॥

atha vyavasthitāndṛiṣṭvā dhārtarāṣṭrānkapidhvajaḥ //20//
pravṛitte śastrasaṁpāte dhanurudyamya pāṇḍavaḥ /
hṛiṣīkeśaṁ tadā vākyamidamāha mahīpate //21//
[not recited in full]

Then they were about to start war with each other. Then *Arjuna* took that bow but to start with, as soon as . . . and he told . . . he asked his charioteer–that Lord Kṛiṣna–to, "go a little forward, I want to see with whom I have to fight. Please take this *ratha* [chariot] in between these two troops. I want to see who is going to fight with me, and whom I have to kill. And I want to see why *Dhārtarāṣṭra* has made them to fight with us."

And [then] his mind changed altogether in *karuna*. *Karuna* means he didn't wanted to kill them at all.

DENISE: He felt compassion, compassionate?

SWAMIJI: Compassionate.

DVD 1 (46:05)

अर्जुन उवाच
सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत ।

यावदेतान्निरीक्षेऽहं योद्धुकामानवस्थितान् ॥ २२॥
कैर्मया सह योद्धव्यमस्मिन् रणसमुद्यमे ।
योत्स्यमानानवेक्षेऽहं य एतेऽत्र समागताः ॥ २३॥
धार्तराष्ट्रस्य दुर्बुद्धेर्युद्धे प्रियचिकीर्षवः ।
सञ्जय उवाच
एवमुक्तो हृषीकेशो गुडाकेशेन भारत ॥ २४॥
सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमम् ।

arjuna uvāca
senayorubhayormadhye rathaṁ sthāpaya me 'cyuta /
yāvadetānnirīkṣe 'haṁ yoddhukāmānavasthitān //22//
kairmayā saha yoddhavyamasmin raṇasamudyame /
yotsyamānānavekṣe 'haṁ ya ete 'tra samāgatāḥ //23//
dhārtarāṣṭraya durbuddheryuddhe priyacikīrṣavaḥ /

sañjaya uvāca:
evamukto hṛiṣīkeśo guḍākeśena bhārata //24//
senayorubhayormadhye sthāpayitvā rathottamam /
[not recited]

Then afterwards when he asked his charioteer, Lord Kṛiṣṇa, to go ahead and, "I want to see with whom I have to fight," and he placed that *ratha* in between these two troops.

भीष्मद्रोणप्रमुखतः सर्वेषां च महीक्षिताम् ॥ २५॥
उवाच पार्थ पश्यैतान्समवेतान्कुरुनिति ।
तत्रापश्यत्स्थितान्पार्थः पितॄनथ पितामहान् ॥ २६॥

bhīṣmadroṇapramukhataḥ sarveṣāṁ ca mahīkṣitām //25//
uvāca partha paśyaitānsamavetānkurūniti /
tatrāpaśyatsthitānpārthaḥ pitṛīnatha pitāmahān //26//
[not recited in full]

He said *paśyaitān samavetān*, "See, *O Arjuna*! See these *kauravas* are just opposite, about to fight with you." And there what Arjuna experiences, sees . .

आचार्यान्मातुलान्भ्रातॄन्पुत्रान्पौत्रान्सखींस्तथा ।
श्वशुरान्सुहृदश्चैव सेनयोरुभयोरपि ॥ २७॥
तान्समीक्ष्य स कौन्तेयः सर्वान्बन्धूनवस्थितान् ।

ācāryānmātulānbhrātṛīnputrānpautrānsakhīṁstathā /
śvaśurānsuhṛidaścaiva senayorubhayorapi //27//
tānsamīkṣaya sa kaunteyaḥ sarvānbandhūnavasthitān /
[not recited]

He sees his *pitṛīn*, his ancestors, his fathers, his grandfathers, his masters, his *mamas* [maternal uncles], his brothers, his sons, his son's sons, and his *sakhīm* (*sakhīm* means his friends), *śvaśurān* his (*śvaśurān* means that *śvaśu*), . . .

Śvaśu means?

VIRESH: Uncle.

SWAMIJI: What *acku*?

JOHN: Uncle?

SWAMIJI: No, *śvaśu* means father in law.

. . . *śvaśurān suhṛidaścaiva,* and fast friends. And when he saw, "all these are my own . .

कृपया परयाविष्टः सीदमानोऽब्रवीदिदम् ॥ २८॥

kṛipayā parayāviṣṭaḥ sīdamāno 'bravīdidaṁ //28//

. . . then he was sighing and he said these words to Lord Kṛiṣṇa.

DVD 1 (48:13)

अर्जुन उवाच
दृष्ट्वेमान्स्वजनानकृष्ण युयुत्सून्समवस्थितान् ।
सीदन्ति मम गात्राणि मुखं च परिशुष्यति ॥ २९॥

arjuna uvāca
dṛiṣṭvamānkhajanānkṛiṣṇa yuyutsūnsamavasthitān /
sīdanti mama gātrāṇi mukhaṁ ca pariśuṣyati //29//
[not recited in full]

As soon as I see and look at these, my own kith and kin, my all body is trembling with grief.

DVD 1 (48:39)

वेपथुश्च शरीरे मे रोमहर्षश्च जायते ।
गाण्डीवं स्रंसते हस्तात्त्वक्चैव परिदह्यते ॥ ३०॥

vepathuśca śarīre me romaharṣaśca jāyate /
gāṇḍīvaṁ sramsate hastāttvakcaiva paridahyate //30//
[not recited in full]

My body cannot exist; my body cannot stand. I want to sit down and lie down. My, *mukhaṁ ca pariśuṣyati*, my (it is not exactly the Śaivism, but I have to translate this also), my mouth is dry, I want some water to drink. I cannot speak. I cannot talk.

Gāṇḍīvaṁ stramsate this bow and arrow has dropped down on the ground, I cannot, I cannot fight with them. *Tvakcaiva paridahyate,* this body has caught fire, fire of grief, *tvakcaiva paridahyate,* my body is full, filled with grief. And symptoms [omens] also I see, terrifying, very bad signs. I see there are eagles and *ahhhhhhh*! (Those that were there in our ashram.)

JONATHAN: Owls.

SWAMIJI: Yes.

JOHN: What?

SWAMIJI: Owls.

DVD 1 (50:21)

न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः ।
निमित्तानि चा पश्यामि विपसीतानि केशव ॥३१॥
न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे ।
न काङ्क्षे विजयं कृष्ण न च राज्यं सुखानि चा ॥३२॥

na ca śaknomyavasthātuṁ bhramatīva ca me manaḥ /
nimittāni ca paśyāmi viparītāni keśava //31//
na ca śreyo 'nupaśyāmi hatvā khajanamāhave /
na kāṅkṣe vijayaṁ kṛiṣṇa na ca rājyaṁ sukhāni cā //32//
[not recited in full]

Na ca śreya nupaśyāmi hatvā, I don't think I'll find any peace after killing my own kiths and kins. I don't want *rāja*; I don't want a kingdom. Let them conquer me; *na kāṅkṣe vijayaṁ kṛiṣṇa,* I don't want a kingdom, I don't want any piece.

DVD 1 (50:52)

किं नो राज्येन गोविन्द किं भोगैर्जीवितेन वा ।

kiṁ no rājyena govinda kiṁ bhogairjīvitena vā /
[not recited in full]

What shall I do? If I become king whom I rule?
The ruled ones will be dead. There is no fun; there is no meaning in my ruling alone here. What shall I do here? I will also die with them.

येषामर्थे काङ्क्षितं नो राज्यं भोगाः सुखानि च ॥३३॥

yeṣāmarthe kāṅkṣitaṁ no rājyaṁ bhogāḥ sukhāni ca //33//

For them I was thinking of becoming king and . . .
But when they will all die, what shall I do afterwards?

DVD 1 (51:39)

त इमेऽवस्थिता युद्धे प्राणांस्त्यक्त्व धनानि च ।
आचार्याः पितरः पुत्रास्तथैव च पितामहाः ॥३४॥
मातुलाः श्वशुराः पौत्राः स्यालाः संबन्धिनस्तथा ।

ta ime 'vasthitā yuddhe prāṇaṁstyaktvā dhanāni ca /
ācāryāḥ pitaraḥ putrāstathaiva ca pitāmahāḥ //34//
mātulāḥ śvaśurāḥ pautrāḥ syālāḥ sambandhinastathā /
[not recited]

They are my masters [*ācāryas*], they are *pitra* [fathers], *putras* [sons], *pitāmahāḥ* [grand fathers], *mamas* [maternal uncles], these *śvaśu, śvaśu* means, . . .
I forget . . . *śvaśu* means?

JOHN: Father in law.

SWAMIJI: . . . father in law, *pautrāḥ* [grand sons], *syālāḥ, syālāḥ* means, *syālāḥ,* means [*hera*], brothers in law.

एतान्न हन्तुमिच्छामि घ्रतोऽपि मधुसूदन ॥३५॥

etānna hantumicchāmi ghrato 'pi madhusūdana //35//

If they kill me, it is peaceful for me. Let them kill me!

अपि त्रैलोक्यराज्यस्य हेतोः किमु महीकृते ।

api trailokyarājyasya hetoḥ kimu mahīkṛite /
[not recited in full]

If I had to win the kingdom of three *lokas* [earth, sky and heaven], *kimu mahīkṛite,* what to speak for one kingdom of this mortal *pṛithvī* [earth].
Thirty-sixth *śloka*:

DVD 1 (52:46)

निहत्य धार्तराष्ट्रान्नः का प्रीतिः स्याज्जनार्दन ॥३६॥

nihatya dhārtarāṣṭrānnaḥ kā prītiḥ syājjanārdana //36//

Hey *janārdana,* hey *Lord Kṛiṣṇa*! When we'll kill *kauravas* what *sukha* [joy], and what peace we'll have?
We won't get any peace.
On the contrary . . .

DVD 1 (53:07)

पापमेवाश्रयेदस्मान् हत्वैतानाततायिनः ।

pāpamevāśrayedasmān hatvaitānātatāyinaḥ /
[not recited in full]

We'll be sinful! When I will die, I will be sinful; I will be sentenced to hells, there.
[They will ask] what have you done with your own kiths and kins, you have killed them for nothing.

तस्मान्नार्हा वयं हन्तुं धार्तराष्ट्रान्स्वबान्धवान् ॥ ३७॥

tasmānnārhā vayaṁ hantuṁ dhārtarāṣṭrānkhabāndhavān //37

We are not fit. I cannot fight with them.

It is not Śaivism, it is Bhagavad Gītā.

[Swamiji did not recite or translate verses 38 to 47, though he gave a brief summary at the beginning of chapter two.]

॥ *Here ends the first chapter of the Bhagavad Gītā* ॥

Chapter 2 • Part 1

SWAMIJI: He has already said that, when Arjuṇa was fed up with seeing all his kiths and kins to be killed, and he changed his seat and sat in the background of that chariot, and he placed that bow and arrow on the seat and *bas*! (Swamiji put his head in his hand in resignation) He was *bas*, residing in his own nature what to do?

Now it is second discourse.

DVD 2.1 (00:48)

अथ द्वितीयोऽध्यायः

[atha] dvitīyo 'dhyāyaḥ

सञ्जय उवाच
तं तथा कृपयाविष्टमस्रुपूर्णाकुलेक्षणम् ।
सीदमानमिदं वाक्यमुवाच मधुसूदनः ॥ १ ॥

sañjaya uvāca
taṁ tathā kṛipayāviṣṭamasrupūrṇākulekṣaṇam /
sīdamānamidaṁ vākyamuvāca madhusūdanaḥ //1//

[To] that Arjuṇa: Arjuṇa who was *kṛipayāviṣṭam,* who was filled, whose all-conscious-ness, was filled with *kṛipa* (*kṛipa* means not to kill those kiths and kins), *asrupūrṇā-kulekṣaṇam,* his eyes were filled with tears and he was not in his own wits (he was seated in the backseat of chariot), to whom *sīdamānam,* who was always sunk in deep thought of grief, *madhusūdan,* Lord Kṛiṣṇa placed these words before him.

DVD 2.1 (02:03)

श्रीभगवनुवाच
कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् ।

kutastvā kaśmalamidaṁ viṣame samupasthitam /

Where do you get this *kaśmalam* (*kaśmalam* means this darkness of your soul), your soul is filled with darkness, and there is no need to put that darkness at this critical moment, because war is going on just now.

अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ॥२॥

anāryajuṣṭam asvargyamakīrtikaramarjuna //2//
[not recited in full]

It is not . . . those who are wise, like you, it does not befit you, this kind of attitude.
Asvargyam, it won't take you to heaven. And you will be defamed altogether.
People will say he escaped from this battlefield because of his threat. Nobody will say that he had produced that *kṛipa,* compassion for us. Everybody will say because of threat he has . . . he has fear. He has . . .

DEVOTEE: Run away.
SWAMIJI: Yes.
This way Lord Kṛiṣṇa inserts knowledge in the consciousness of Arjuṇa, in the worldly affairs first, that the world does not accept this kind of escape from critical time.
Kramāttu jñānaṁ kariṣyatīti [comm.], he'll insert real knowledge by and by. Not abruptly. Because he was fed up with all this abruptly, what he had to face all the kiths and kins.

kleṣyādibhirnirbhartsanamabhidadhadharme tava dharmābhimāno 'yam

It is really *adharma*; it is not vice.
Vice is *dharma*?

JOHN: Duty is *dharma*. Vice is *adharma*.
SWAMIJI: Vice is *adharma*.
In vice you have the misunderstanding that it is *dharma*. Vice is not *dharma*. You are doing vice, you are owning vice, at this critical moment. It is all wrong, nonsense. It does not suit you Arjuṇa.

DVD 2.1 (05:26)

मा क्लैव्यं गच्छ कौन्तेय नैतत्त्वय्युपपद्यते ।

mā klaivyaṁ gaccha kaunteya naitattvayyupapadyate /

Don't be squeezed like this, just like a coward. You are just like a coward. You don't want to fight with them.

क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ट परंतप ॥३॥

kṣudraṁ hṛidayadaurbalyaṁ tyaktvottiṣṭha paraṁtapa //3

This is *kṣudraṁ,* it is hollow; it has no substance inside. *Hṛidaya daurbalyaṁ,* it is only weakness of your heart.
Leave it aside! *Uttiṣṭha paraṁtapa, s*tand and fight with them.

अर्जुन उवाच

Chapter Two

arjuṇa uvaca

Now Arjuṇa says to him in answer.

DVD 2.1 (06:07)

कथं भीष्ममहं संख्ये द्रोणं च मधुसूदन ।
इषुभिः प्रतियोत्स्यामि पूजार्हावरिसूदन ॥४॥

kathaṁ bhīṣmamahaṁ saṁkhye droṇaṁ ca madhusūdana /
iṣubhiḥ pratiyotsyāmi pūjārhāvarisūdana //4//

O Lord, how I can face *Bhīśma,* who is my master and kill him? And *Droṇācārya* who is my guru, how I will face them with arrows and bows and kill them? Who are *pūjarhāva*, they are adorable for me, I have to adore them. On the contrary how can I kill them?

Another śloka he says, Arjuṇa to Lord Kṛiṣṇa.

DVD 2.1 (06:59)

गुरूनहत्वा हि महानुभावा-
ञ्छ्रेयश्चर्तुं भैक्षमपीह लोके ।
न त्वर्थकामस्तु गुरून्निहत्य
भुञ्जीय भोगान् रुधिरप्रदिग्धान् ॥५॥

gurūnahatvā hi mahānubhāvāñ-
cchreyaścartuṁ bhaikṣamapīha loke /
na tvarthakāmastu gurūnnihatya
bhuñjīya bhogān rudhirapradhigdhān //5//

Gurūna hi mahānubhāvāñ gurūn, those revered masters, how can I . . . it is better for me not to kill those revered masters. I won't kill them. I won't face them and kill them. It is better for me to go from door to door and beg for alms, it is better for me, but not to kill my masters.

Arthakāmastu gurūn, although my masters are *arthakāma,* they want wealth, they want kingdom. I know that. O Lord Kṛiṣṇa, I know that they have got greed, my masters and my kiths and kins they have got greed. But for me it does not suit. How can I take from fields when 'shali' [rice] will grow and this production will grow, afterwards, after killing them? There will be all bloodshed everywhere? And from blood soaked they will grow. What?

DEVOTEE: Rice.

SWAMIJI: Rice will grow blood soaked, from them, blood. How can I eat them, how can I eat that? It is not advisable for me to eat, it is better for me to beg from door to door, and live like *sañyasin*, but I won't kill them.

In this *śloka* [comm.] he says, there is *karma viśeṣānu sandhānaṁ, phala viśeṣānu sandhānaṁ*, what action we are doing and what fruit we [will] get from it? *Karma viśeṣānu sandhānaṁ* is to kill revered masters. *Phal* will be fruit, to eat from their bloodshed that production, that will be fruit of it. It is absolutely both are nonsense.

DVD 2.1 (10:14)

नैतद्विद्मः कतरन्नो गरीयो
यद्वा जयेम यदि वा नो जयेयुः ।
यानेव हत्वा न जिजीविषाम-
स्ते नः स्थिताः प्रमुखे धार्तराष्ट्राः ॥ ६ ॥

naitadvidmaḥ kataranno garīyo
yadvā jayema yadi vā no jayeyuḥ /
yāneva hatvā na jijīviṣāma -
ste naḥ sthitāḥ pramukhe dhārtarāṣṭrāḥ //6//
[not recited]

And also I don't know *naitadvidmaḥ kataranno garī,* this also I don't know who will win, after battlefield who will win.

Yadvā jayema yadi vā no jayeyuḥ, is it so that we will conquer [them] in the battlefield or they will conquer in the battlefield, they will conquer us.

Yāneva hatvā, if at all I will kill them, after killing them, *na jijīviṣāma,* I won't like to live afterwards. How can I live afterwards when I kill all my kiths and kins?

Ste naḥ sthitāḥ pramukhe, and they are facing me for fighting.

DVD 2.1 (11:26)

कार्पण्यदोषोपहतस्वभावः
पृच्छामि त्वां धर्मसंमूढचेताः ।
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे
शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ ७ ॥

kārpaṇyadoṣopahatasvabhāvaḥ
pṛicchāmi tvāṁ dharmasammūḍhacetāḥ /
yacchreyaḥ syānniścitaṁ brūhi tanme
śiṣyaste' haṁ śādhi māṁ tvāṁ prapannam // 7//
[not recited in full]

Kārpaṇya doṣopahata svabhāvaḥ, my nature is absolutely stuck, it is covered with the burden of grief. I don't see any way out of this grief. So I ask you, O Lord Kṛiṣṇa, I ask you, tell me what I should do?

It seems that he has not ignored that he is my master. Who? Arjuṇa has not ignored that he is my master. Who? Lord Kṛiṣṇa. So he asks Lord Kṛiṣṇa tell me what I should do, because my consciousness is subsided all-round. I cannot see the way out of it.

Yat śreyaḥ syāt, whatever is good for me, and you make it to your mind, think over it, and tell me what should I do.

Śiṣyaste' haṁ, I am your disciple!

Now he becomes his disciple. Who? Arjuṇa, disciple of Kṛiṣṇa.

Śādhi māṁ, give me orders, what I should do.

Tvāṁ prapannam, I have prostrated before thy feet. And at the same time have I got this courage to tell you.

DVD 2.1 (13:36)

नहि प्रपश्यामि ममापनुद्या-
द्यः शोकमुच्छोषणमिन्द्रियाणाम् ।
अवाप्य भूमावसपत्नमृद्धं
राज्यं सुराणामपि चाधिपत्यम् ॥८॥

nahi prapaśyāmi mamāpanudyād-
yaḥ śokamucchoṣaṇamindrayāṇām /
avāpya bhūmāvasapatnamṛiddhaṁ
rājyaṁ suraṇāmapi jādhipatyam //8//

I don't see *mama apanudyā,* this *śoka*, this grief, which has made depth in my heart (this grief of this, what will happen next?), I don't see its way out. This grief will remain for eternity in my heart. And this grief is *ucchoṣaṇam indrayāṇām,* it will squeeze all my organs by and by and I will die. I will die, in the end I will die. I think, it seems to me, that I will die, and I will die just like a dog in the street. Although, *avāpya bhūmāu,* although I achieve the kingdom, kingdom of this world of *kauravas* and *pāṇḍavās,* I achieve the kingdom; after achieving that kingdom, what to speak of this kingdom of this *kauravas* and *pāṇḍavās*? If I achieve *suraṇāmapi jādhipatyam,* the kingdom of gods also in heaven, even then my grief will persist and it will just finish me.

DVD 2.1 (15:45)

सञ्जय उवाच
एवमुक्त्वा हृषीकेशं गुडाकेशः परन्तप ।
न योत्स्यामीति गोविन्दमुक्त्वा तूष्णीं बभूवह ॥९॥

evamuktvā hṛiṣīkeśaṁ guḍākeśaḥ parantapa /
na yotsyāmīti govindamuktvā tūṣṇīṁ babhūva ha //9//

This way–*Sañjaya* says to *Dhṛitarāṣṭra*–this way when Arjuṇa spoke with Lord Kṛiṣṇa, afterwards he made this final decision: "I have taken this final decision, *na yotsyāmīti*, I won't work, I won't fight!" After speaking these words, *tūṣṇīṁ babhūva ha* [Swamiji puts his head in his hands], then he stopped talking and he was, *bas*! He closed his eyes and didn't say a word afterwards.

Then what happened?

[Swamiji imitates Kṛiṣṇa's laughs]

DVD 2.1 (17:18)

तमुवाच हृषीकेशः प्रहसन्निव भारत ।

tamuvāca hṛiṣīkeśaḥ prahasanniva bhārata / [not recited in full]

(*Hṛiṣīkeśaḥ* means Lord Kṛiṣṇa,) in reply to that he laughed at him. Laughed at whom? Arjuṇa.

सेनयोरुभयोर्मध्ये सीदमानमिदं वचः ॥ १० ॥

senayorubhayormadhye sīdamānamidaṁ vacaḥ //10//

And he spoke these words to him, who was filled with grief all round.

tata[4] *ubhayorapi jñānājñānayormadhyagaḥ śrībhagavatānuśiṣyate [comm.],*

What is right and what is wrong? He was in a fix to decide, what is right and what is wrong for me? It seems so by his talk.

By whose talk?

DEVOTEE: Arjuṇa's.

SWAMIJI: Arjuṇa's. He was in a fix to know what is right and wrong. In this scale of right and wrong, he couldn't decide what is right and what is wrong for me.

Śrībhagavatānuśiṣyate, Lord *Kṛiṣṇa, ānuśiṣyate,* he puts him to task now.

श्रीभगवानुवाच

Śrī Bhagavān uvāca

Bhagavān means Lord Kṛiṣṇa addresses this to Arjuṇa.

DVD 2.1 (18:55)

त्वं मानुष्येणोपहतान्तरात्मा
विषादमोहाभिभवाद्विसंज्ञः ।
कृपागृहीतः समवेक्ष्य बन्धू-
नभिप्रपन्नान्मुखमन्तकस्य ॥ ११ ॥

tvaṁ mānuṣyeṇopahatāntarātmā
viṣādamohābhibhavādvisaṁjñaḥ /
kṛipāgṛihītaḥ samavekṣya bandhūn-
abhiprapannānmukhamantakasya // 11//

You are actually . . . your internal consciousness is subsided by being limited, which is very disgraceful for you. *Mānuṣyeṇa,* by this limitation of being just like worldly people, you are just like worldly people, just like worldly widow woman, filled with grief. It does not suit you. *Mānuṣyeṇa,* this *mānuṣyeṇa* . . . (this is *mānuṣyeṇa*: limitation of being limited being); and by that, *upahatāntarātmā,* your inner God Consciousness is subsided. You have killed your inner God consciousness, which you have ignored at this time.

Viṣāda mohābhi bhavād, and *viṣāda* (*viṣāda* means grief; *mohā* means ignorance), grief and ignorance *ābhibhavād,* they have conquered you. Grief and ignorance have conquered you. *Visaṁjñaḥ,* your consciousness is *visaṁjñaḥ* (*visaṁjñaḥ* [means] 'khatam' [finished]), your consciousness is not living now. You are finished. *Kṛipāgṛihītaḥ,* and you want to save those people, *kṛipāgṛihītaḥ.* Which people? *Samavekṣya bandhū,* your kiths and kins, seeing

4 Swamiji says *tatra.* [Editor's note]

your kiths and kins in front of you in this battlefield *kṛipā* has pervaded in your heart. (*Kṛipā* means compassion that I won't kill them.)

Whom? *Abhi prapannān mukhamantakasya,* who have entered in the mouth of lord of death beforehand. They have entered! If you don't kill them they have entered! I have killed them.

Who says?

DEVOTEE: *Kṛiṣṇa*

SWAMIJI: *Kṛiṣṇa.*

I have killed them. And for those already killed, I have already killed them, it is not worthwhile for you not to . . . not to just be your . . . keep some respect for you. Just shoot them. [But] before shooting them they are killed. I have killed them. They have gone in the belly of lord of death beforehand.

manuṣyam–manuṣyabhāvaḥ [comm.]

Manuṣyam means *manuṣyabhāvaḥ,* limitation, which is not creditable for such a person who is my disciple. It is disgraceful for you.

antakamukhaṁ svayamete praviṣṭā

They are digested in the belly of the lord of death. They are gone.

iti tava ko bādhaḥ // end comm. 11 //

What to you? You also keep your respect and kill them. They are already killed. If you don't kill them they are killed, I have killed them.

Śocitumaśarkyaṁ kalevaraṁ– . . . [comm.] DVD 2.1 (23:11)

अशोच्याननुशोचंस्त्वं प्राक्षवन्नाभिभाषसे ।
गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ १२ ॥

aśocyānanuśocamstvaṁ prākṣavannābhibhāṣase /
gatāsūnagatāsūṁśca nānuśocanti paṇḍitāḥ //12//

Aśocyān anuśocamstvaṁ, you put grief which is not worthwhile to grieve, *prākṣavannābhibhāṣase,* you do not talk just like a sane person.

"I think you are mad!" Lord Kṛiṣṇa says to Arjuṇa.

Gatāsūn agatāsūṁśca, those who are dead, those who are not yet born . . .

When somebody is born you should . . .

[Swamiji demonstrates by pounding his chest]

DENISE: Pound your chest?

SWAMIJI: . . .pound your chest, because he is born and he will die now. What will you do?

JONATHAN: Grieve.

SWAMIJI: Then you should do that way also.

JONATHAN: So you should grieve when someone is born?

SWAMIJI: And you should grieve also, [i.e.] if you grieve when somebody is dead, why don't you . . . why do you keep quiet when somebody is born? (laughs) Why don't you pound your chest at that time, "that he will now die!" This is not wise behavior for you. It does not suit you.

Na kaścit gatāsuḥ mṛitaḥ, agatāsuḥ jīvanvā śocyo 'sti, that who is dead, or *agatāsuḥ,* who has not yet come in this world, there is no place to grieve on.

It will be clarified.

Ātmā tāvad avināśī, ātmā the soul is *avināśī,* it never dies. The soul who has taken the position of body, inside (inside–that God who is God consciousness inside your body), he is always life-full.

Nānāśarīreṣu sacarataḥ kāsya śocyatā, if he passes from one body to another body, why should we pound our heads? If he travels from one body to another body, from that body to another body, there is no place to pound your head.

If you pound your head, even then, *evaṁ hi yaivanādāvaṣi śocyatā bhavet,* then you should pound your head when one is born? Well and good! After fifteen years of his age, he is grownup, but you should pound your head at that time? He has got change? Then he has got pain: headache, toothache, so you should pound your head at that time?

It is not worthwhile! How much grief you'll possess?

It is not worthwhile to grieve on the soul which is passing from one body to another body. If it is so, then, when you change your clothes, and they are torn, you throw them off, you wear another clothes. And these clothes, for these clothes, do you weep?

Why don't you weep? You should weep for these clothes, "I have thrown these."

Do you understand what he means?

This is the way of the *samsāra* [the cycle of repeated births and deaths].

This is 12th finished.

Now, *evam arthadvayam āha,* this is clarified in other two *ślokas,* 13th and 14th.

DVD 2.1 (28:03)

नह्येवाहं जातु नासं न त्वं नेमे जनाधिपाः ।
नचैव न भविष्यामः सर्वे वयमितः परम् ॥ १३ ॥

naḥyevāhāṁ jātu nāsaṁ na tvaṁ neme janādhipāḥ /
na caiva na bhaviṣyāmaḥ sarve vayamitaḥ param //13//

Do you think I was not born beforehand?

I was born!

Do you think that you were not born beforehand?

You were born in this world!

Neme janādhipāḥ, these kings and queens of your kiths and kins who are against you, ready to fight with you–they were not born beforehand? They were born! Now they have come in another body.

Na caiva na bhaviṣyāmaḥ, do you think that they won't come again? They will come again. If they die, they will come again.

Not only these! You also will come again. I will also come again in another incarnation to set the whole thing right.

God also incarnates his body from time to time.

DVD 2.1 (29:11)

देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा ।
तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥१४॥

dehino 'sminyathā dehe kaumāraṁ yauvanaṁ jarā /
tathā dehāntaraprāptirdhīrastatra na muhyati //14//

Dehina, one who has possessed his body, just as he has got childhood, youth, and old age (he passes from childhood to youth, from youth to old age), from old age, *"bhaaaa!"* (laughs) . . . invalid, he is always invalid afterwards, and afterwards . . . *"ahhhh, bas,* he is finished. (laughs) In the same way *dehāntaraprāpti,* we have to pass on from one body to another body.

Dhīrastatra na muhyati, that who is *dhīr,* who is bold, he is never moved by these things, they are going on in this world.

Ahaṁ hi naiva nāsam (the commentary of this).

"Was I not beforehand also?–I was!"

In the same way *tvam amī ca rājānaḥ,* you and your kiths and kins there, they were also.

Ākārāntare ca sati yadi śocyatā, if they change their bodies, change their formations, if it was worthwhile for you to take grief, *tarhi kaumārāt yauvanāvāptau kimiti na śocyate,* when you pass from childhood to youth, why don't you pound your head: "what has happened to me?"

Because sometime you see gray hair also coming. Then you pound your head over it. (laughs) "My youth, where is my youth gone? It is finished! What shall I do, I will just die!"

Yo dhīraḥ, that who is bold, *sa na śocati,* he does not accept grief to come in his mind. And boldness is possessed by that person, *dhairyam ca etat śarīre'pi yasyāsthā nāsti, tena sukaram,* boldness is possessed by that person who does not care for life and death, who is always fine, always residing in God consciousness.

How will he die? He is always living eternal! So it is good for him, it suits him. Be like that! Be like me!

Now he is addressing to Arjuṇa.

Now commentary, text of another *śloka*; [introductory] text of another *śloka*, 15th *śloka*.

adhīrāstu mātrāśabdavādyairartharthe kṛitāḥ sparśā indriyadvāreṇātmanā saṁbandhāḥ, tatkṛitā yāḥ śīroṣṇasukhaduḥkhādyāvasthā anityāḥ, tāsvapi śocanti /[5]

Those who are not bold, they weep at the time when they feel cold, when they feel hot, when they feel headache–they cry, they cry, "I have got headache!"

When that dentist operated my tooth, and it was so painful, I enjoyed it. I said "Oh, it is fine, but you should not . . . go on, go on doing, I enjoy it, enjoy this pain. It is wonderful!" I was laughing.

5 "Those who are not possessing the heroic state of life, do you know what they do? They repent not only for the change of their bodies. When their money is gone they repent, and when their money comes they become joyful. But this is the incorrect way of understanding. You should not be joyful at the time of attaining this money and all these facilities, and you should not be sad when these facilities are taken away from you. You should remain same. But that sameness is possessed only by those persons who have got a mind with heroic state." Swamiji Lakshmanjoo, Bhagavad Gītā audio, USF archives.

JONATHAN: Swamiji was saying . . . he said, "it hurts, but it's so sweet."

SWAMIJI: So . . .

DVD 2.1 (34:26)

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।
आगमापायिनोऽनित्यास्तांस्ति तिक्षस्व भारत ॥ १५॥

mātrāsparśāstu kaunteya śītoṣṇasukhaduḥkhadāḥ /
āgamāpāyino' nityāstāmstitikṣasva bhārata //15//

You should tolerate these *sparśa-mātrā*, what is the cause of your organs in the body. They give pain, they give pleasure, they give joy, they give happiness, they give grief, they give . . . but you should tolerate that! Without tolerance there is no way out. If you don't tolerate you'll make others weep. They will also weep. They will say, "Our child is dying what shall I do."

Sixteenth now.

DVD 2.1 (35:21)

यं हि ना व्यथयन्त्येते पुरुषं पुरुषर्षभ ।
समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥ १६॥

yaṁ hi na vyathayantyete puruṣaṁ puruṣarṣabha /
samaduḥkhasukhaṁ dhīraṁ so 'mṛitatvāya kalpate //16//

And that *puruṣa*, on the contrary that person who is *dhīr*, who is bold, to him they don't give any alteration of position. They remain the same in pain and pleasure. That person is really fit to get liberation and enter in the Bhairava state of Parabhairava. He will actually . . . he is fit to get the state of Bhairava, Parabhairava.

Who?

DENISE: The one who is the same in pleasure and pain.

SWAMIJI: Yes.

This is logic . . . should we do it or leave this chapter?

JOHN: We should do it only if we are benefitted from the point of view of our writing.

SWAMIJI: Yes

Nāsato . . . 17th now, 17th *śloka*.

DVD 2.1 (37:01)

नासतो विद्यते भावो नाभावो विद्यते सतः ।
उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ १७॥

nāsato vidyate bhāvo nābhāvo vidyate sataḥ /
ubhayorapi dṛiṣṭo 'ntastvanayostattvadarśibhiḥ //17//

Nāsato vidyate bhāva, that which is not existing that will never exist, that which is not existing that will never exist. It is a rule: which is not existing will never exist.

Āsato, which is not existing, what is that?

Nityavināśinaḥ śarīrasya [comm.] (this *śarīra*, this body), this body which is going on, it has got *sthula vināśinaḥ* and *sukṣma vināśinaḥ*, subtle death and gross death. The body has actually subtle death and gross death, gross death.

As long as there is body it has got subtle death. Subtle death is that which is from one minute to another minute. If you have come in body you are born, from that very moment there is death of that body. That it is subtle death. It appears to those who know, who can know, that there is death. That is *sukṣma vināśinaḥ*–subtle death. Subtle death . . . [for instance] one person is born and he is dying, he is dying, he is dying, he is dying, he is dying. He is dying from one minute to another minute past and he is dying. He is not that person. He is not that person, he does not remain that person, when he was one minute earlier. And in the second minute, and in third minute he was not that person in the second minute. In the fourth he was not that person which is in the third minute. He is dying. He is dying from time to time, from one minute . . . not only one minute, even one second. One second passes, each second he dies. In the course, and this whole life of hundred years span goes, goes like this.

So there is subtle death.

DVD 2.1 (40:21)

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।
विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ॥ १८॥
अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।
विनशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत ॥ १९॥

avināśi tu tadviddhi yena sarvamidaṁ tatam /
vināśamavyayasyāsya na kaścitkartumarhati //18//
antavanta ime dehā nityasyoktāḥ śarīriṇaḥ /
vināśino 'prameyasya tasmādyūddhyakha bhārata //19//
[not recited in full]

Now how will you come to know that there was death?

For instance you have got a sister. You have seen that sister at the age of seventeen years, when she was seventeen years old. Afterwards you didn't get time to see her for about twenty-four years. When you see her you will see her new. You see her that she has already changed. She has got wrinkles and she has got . . . She is not that sister. Do you understand what I mean?

He says that. It is subtle death. And this subtle death goes on up to the death, up to the death time.

And *nirupārkhyatakali* [comm.], when this body is burned, cremated or buried, when there is actual death, then that is gross death. That is what he says.

No other commentator has explained these two kinds of death in the Bhagavad Gītā. No commentator.

DENISE: They only see the gross death?

SWAMIJI: Yes.

DENISE: Not the subtle decaying body.

SWAMIJI: Yes.

Nirupākhyatākāle sthūlavināśayoginaḥ, when he becomes *nirupār, nirupār* is when there is no [form].

For instance my father died, there is no name of his, there is not name now. One who dies and he is cremated or buried or whatever it is, but he is not . . . he has no [form]. But according to Śaivism, he is also existing, he is also existing in memory. In memory he is also existing.

'ante purāṇatāṁ dṛiṣṭvā pratikṣaṇaṁ navatvahānir-anumīyate'/ [comm.]

When one sees that person after forty-five years, you can well calculate that she or he has changed from each and every second. She has changed her body each and every second for all this span of time. It is *anumān,* you can calculate. It is very easy to calculate at that time. *Ante purāṇatāṁ dṛiṣṭvā pratikṣaṇaṁ navatvahānir-anumīyate.*

In Mahābhārata Vyāsa also has said this, Vyāsa also has quoted this:

'karlānāṁ pṛithagarthānāṁ pratibhedaḥ kṣaṇe kṣaṇe /
vartate sarvabhāveṣu saukṣmyāttu na vibhāvyate //'

Pṛithagarthānāṁ karlānāṁ rupabhedaḥ (*rupabhedaḥ* [means change of form]), *pratikṣaṇaṁ anumīyate,* it is calculated by those who experience this, that *rupabhedaḥ* is going on in the body. From one second to another second there is change, there is change (and afterwards . . .), that is *sukṣma vināśa.* And there is *sthula vināśa* is at the time of death.

Twentieth śloka.

DVD 2.1 (44:59)

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम् ।
उभौ तौ न विजानीनो नायं हन्ति न हन्यते ॥२०॥

ya enaṁ vetti hantāraṁ yaścainaṁ manyate hatam /
ubhau tau na vijānīto nāyaṁ hanti na hanyate //20//

That person who believes that he is the killer, *ātma* is the killer, *ātma* has killed . . . (for instance I am Arjuṇa, "my *ātma,* my soul has killed these kiths and kins,") *yaścainaṁ manyate hatam,* and that person who believes that these are dead now, I have killed them, they are dead, they have fallen down, *ubhau tau na vijānīto,* those persons do not understand what has happened. Because *nāyaṁ hanti na hanyate,* this *ātma* never kills anybody, and never is being killed by anybody. This *ātma* is always eternal. He never kills anybody, and he is never killed by anybody.

Do you understand?

This is what he says in this śloka.

DVD 2.1 (46:21)

न जायते म्रियते वा कदाचि–
न्नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणो
न हन्यते हन्यमाने शरीरे ॥२१॥

na jāyate mriyate vā kadācin-
nāyaṁ bhūtvā bhavitā vā na bhūyaḥ /
ajo nityaḥ śāśvato 'yaṁ purāṇo
na hanyate hanyamāne śarīre // 21//

This soul, which has come in the body as an incarnation (in each and every body there is incarnation of soul), he has come in this body as an *avatar* does, but [it is] misfortune for that person who does not understand it. It is misfortune for that person who does not understand it that I am incarnation. I have come to elevate this whole universe. Being the elevator he wants to make others to get himself elevated.

Do you understand?

No . . . for instance, I have come in this body. Actually in body whoever has come, who has come in this body, he wants to make you understand that you are Parabhairava, you are one with Bhairava. There is nothing less than Bhairava in you also. In anybody. In a feeble person also, he is also Parabhairava. He has come in this body to elevate the whole universe.

> This you cannot understand very easily. This is the cream of Śaivism. Anybody who is . . . [For instance] Viresh is here. He is an incarnation of the Lord. This is the essence of Bhagavad Gita, which is not exposed by any commentator in this world.

Na jāyate, he does not . . . he is not born, *mriyate vā kadācit*, he does not die. *Nāyaṁ bhūtvā*, when he is born, *bhavitā vā na bhūyaḥ*, do you think that he will not be born again? He will be born again. *Ajaḥ*, he is without birth, he is without death. *Nityaḥ* he is eternal. *Śāśvato'yaṁ* he is ancient. The soul is ancient. *Na hanyate hanyamāne śarīre*, when this body falls absolutely dead, he is not dead, he is alive there. He does not disappear.

This is the Śaivite philosophy.

Vedāvināśinaṁ nityaṁ . . . 22nd śloka now . . .

DVD 2.1 (50:17)

वेदाविनाशिनं नित्यं य एनमजमव्ययम् ।
कथं स पुरुषः पार्थ हन्यते हन्ति वा कथम् ॥२२॥

vedāvināśinaṁ nityaṁ ya enamajamavyayam /
kathaṁ sa puruṣaḥ pārtha hanyate hanti vā kathaṁ //22//

Vedāvināśinaṁ nityaṁ ya enam ajamavyayam (how beautiful *ślokas*). *Vedā*, one who understands; *enam*, this soul; *avināśinaṁ*, eternal, understand that this soul is eternal; *ajam*, he is not born; *avyayam*, he is not to die, *kathaṁ sa puruṣaḥ pārtha*, O Arjuna, how that *puruṣa* kills and how that *puruṣa* will be killed by anybody? He is always eternal. He is the person who is to be understood.

DVD 2.1 (51:39)

वासांसि जीर्णानि यथा विहाय
नवानि गृह्णाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णा-
न्यन्यानि संयाति नवानि देही ॥२३॥

vāsāṁsi jīrṇāni yathā vihāya
navāni gṛihṇāti naro'parāṇi /
tatha śarīrāṇi vihāya jīrṇā-
nyanyani saṁyāti navāni dehī //23//

Jīrṇāni vāsāṁsi, nara just as *nara*, anybody, *jīrṇāni vāsāṁsi*, those torn clothes, *vihāya*, he discards them, he throws them off, *Navāni aparāṇi*, and he wears another stock of new clothes. In the same way *jīrṇāni śarīrāṇi*, those who are invalid bodies, in the same way invalid bodies he throws away and gets in a good body again. What is there in that? Why should you weep?

yathā vastrācchāditastadvastranāse samuditavastrāntarāvṛito na vinaśyati,
evamātmā dehāntarāvṛitaḥ

(Just in one line he has described all the explanation of this *śloka*.)

Yathā just as, *vastrācchādita*, one who is covered with some clothes, *samudita vastrāntar āvṛito* and he throws those clothes away and possesses another lot of clothes. *Na vinaśyati*, he does not die, he does not die like that. Does he die at that time?

In the same way *ātmā dehāntar āvṛitaḥ* this soul, when he leaves the body and when he gets another body, he does not die, he is always eternal.

Chapter Two Part 2

Why?

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।
न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥२४॥
अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च ।
नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥२५॥
अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते ।
तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥२६॥
अथवैनं नित्यजातं नित्यं वा मन्यसे मृतम् ।
तथापि त्वं महाबाहो नैनं शोचितुमार्हसि ॥२७॥

nainaṁ chindanti śastrāṇi nainaṁ dahati pāvakaḥ /
na cainaṁ kledayantyāpo na śoṣayati mārutaḥ //24//
acchedyo 'yamadāhyo 'yamakledyo 'śoṣya eva ca /
nityaḥ sarvagataḥ sthāṇuracalo 'yaṁ sanātanaḥ //25//
avyakto 'yamacintyo 'yamavikāryo 'yamucyate /
tasmādevaṁ viditvainaṁ nānuśocitumarhasi //26//

athavainaṁ nityajātaṁ nityaṁ vā manyase mṛitam /
tathāpi tvaṁ mahābāho nainaṁ śocitumārhasi //27//[6]
[Verse 27 not recited]

Nainaṁ chindanti śastrāṇi, these weapons they cannot cut this *ātma* into pieces. If you cut the body into pieces, *ātma* cannot be cut by these hatchets and saws and whatever it is. *Nainaṁ dahati pāvakaḥ,* fire cannot burn it, fire cannot burn this *ātma. Na cainaṁ kledayantyāpa* when we leave body in water it swells, it becomes very big; in the same way *ātma* cannot become big. *Na śoṣayati mārutaḥ, vayu,* wind cannot dry it. *Acchedyo'yam,* it is not being cut, *adāhyo'yam* it is not being burned, *akledyo* it is not becoming swollen, *aśoṣya eva ca* it is not to be grieved on.

Eternal, all-pervading, *sthāṇur* (*sthāṇur* means without any change), changeless, *acala* he does not move from his reality of God consciousness, *sanātana* and it is absolutely eternal. It is more than one thousand years old, and more than one *lakh* [100,000] years old, more than that. You can't imagine how old he is. And how young he is. He is the oldest being ever we have in this world. So we are lucky to have that great Lord, the oldest one. And nobody can kill it; nobody can do it any harm. He is older than the oldest. Whatever old you can imagine it is older than that. *Sanātana* and it is always one, changeless.

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6 "O Arjuna! If you think this soul is always dying and always getting birth, still then, why should you repent? You can't change this wheel, this circle, by repenting on this." Bhagavad Gītā, USF archive.

So you must possess that kind of wisdom so that you become also one with it. Because everybody has the right to get that, possess that . . .

Possess that what?

DENISE: Awareness of their *ātma*?

SWAMIJI: Awareness not!

. . . possess that Being. Not awareness, it is not only awareness.

DENISE: But everybody has that opportunity . . .

SWAMIJI: Everybody has.

DENISE: . . . they just ignore it.

SWAMIJI: Yes.

DENISE: I mean to posses it, to have that.

SWAMIJI: But they are ignorant because they are ignorant, they don't know. They are misguided. They are misguided by their own limitation.

DENISE: So it's knowledge.

SWAMIJI: It is full knowledge. They have got capacity of full knowledge, which they have ignored because of their ignorance.

Everybody is possessing that full knowledge.

So this way, if you think this way, why should you give place for grief? Where is the place for grief to come? Why should grief be allowed? You should not allow any grief.

"What shall I do? What shall I . . . ?"

Go on kill them! They won't be killed.

There is one alternate process, I will explain to you, O Arjuna.

This is in *28th śloka.*

DVD 2.2 (5:42)

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।
तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥ २८॥

jātasya hi dhruvo mṛityurdhruvaṁ janma mṛitasya ca /
tasmādaparihārye 'rthe na tvaṁ śocitumarhasi //28//

One who has been born he has to die (if this way also [you'll explain], one who is born he has to die. And one who is dead he will be born again. So you can't change this chain of the world, you can't change this chain of the world. Why should you allow grief in your consciousness? Remain quite happy.

No, if that person who is born, he has to die. Well and good. Then who is dead he has to be born. Why should you pound your head for that thing? (laughs) It will happen. Still it will happen. If you pound your head it will happen. If you don't pound your head, if you laugh . . .

Utpaladeva has said (Śivastotravali 16th chapter):

jaiyanto 'pi hasantyete jitā api hasanti ca /
bhavadbhaktisudhāpānamattāḥ ke 'pyeva ye prabho //16.3

Jaiyanto'pi hasantyete, if they conquer they laugh; if they are conquered by others they laugh. This is the way of your devotees, O Lord. Your devotees are such: when they are

conquered by people they laugh; when they conquer others they laugh. Why should they allow any grief to remain in their consciousness? They laugh in both ways.

This is Utpalastotravali.

Jaiyanto'pi hasantyete jitā api hasanti ca . . . if you tell them you are defeated in this world they laugh. If you tell them you are conquered they laugh. (laughs) They laugh in both ways. They are always fine.

Another *śloka, 29th* of this chapter.

DVD 2.2 (8:27)

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।
अव्यक्तनिधनान्येव तत्र का परिदेवना ॥२९॥

avyaktādīni bhūtāni vyaktamadhyāni bhārata /
avyaktanidhanānyeva tatra kā paridevanā //29//

Now Arjuna I will tell you another secret of Śaivism, the reality (I mean not Śaivism), reality.

Avyaktādīni bhūtāni, these souls were, in the beginning, they were not [manifest], they where in the background–*avyaktā*. *Avyaktā* means they were not being created . . .

JOHN: Manifested.

SWAMIJI: . . . they were not manifested. *Vyakta madhyāni bhārata,* and in the middle span of this world they have appeared.

Before your birth you were nowhere. If you see, if you go to the depth of this; that before your birth you were nowhere. And when you appeared, when you were born, up to the point of death, (after all, you have to leave this body, after death, after 1000 years you may die, but you have to die), in this span of time this is actually one way of your being.

Āvyakta nidhanānyeva, when you die you are again nowhere to be seen after death. *Tatra kā paridevanā,* where you should pound your head? You should pound your head when you have got *vikāra*. *Vikāra* means from your birth up to your death. You should pound your head for this period, not the origin of this. Origin is nowhere.

Do you understand?

Originally you were not at all existing; in the end you are not at all existing; in the middle you were existing. And it was false notion that you were existing. It was just change. Where should you weep? You should weep in this course. She is born and she will die, go on beating your head. (laughs)

Actually *ātma* is *nitya,* eternal, he is neither born nor he dies.

But who can realize this *ātma*?

He says in *30th śloka.*

DVD 2.2 (12:21)

आश्चर्यवत्पश्यति कश्चिदेन-
माश्चर्यवद्वदति तथैनमन्यः ।
आश्चर्यवच्चैनमन्यः शृणोति
श्रुत्वाप्येनं वेद न चैव कश्चित् ॥३०॥

āścaryavatpaśyati kaścadenam-
āścaryavadvadati tathainamanyaḥ /
āścaryavaccainamanyaḥ śṛṇoti
śrutvāpyenaṁ veda na caiva kaścit //30//

At least one in one-million persons, somebody who is fortunate, he experiences this state of Being of Bhairava in his own way. As Parabhairava.

For instance, how I have become Parabhairava?

DENISE: You always were Parabhairava.

SWAMIJI: You were always Parabhairava also! Why don't you become Parabhairava? You can't deny, Parabhairava is everywhere, you can't deny that you are not Parabhairava.

So even [out of] thousands and one million people, somebody who is fortunate, he experiences the state of Parabhairava.

JOHN: Why only one?

SWAMIJI: Huh?

DENISE: *Śaktipāta* isn't it?

SWAMIJI: *Śaktipāta–tīvra tīvra śaktipāta.*[7] When *tīvra tīvra śaktipāta* comes, *bas*! He makes you anew; you are born anew.

JOHN: Why so few?

SWAMIJI: Why so few?–There is only one! There is only one pervading in each and every corner of world. It is all one. But you have forgotten that, you have forgotten your nature.

JOHN: But why does he reveal himself only in one?

SWAMIJI: It is your own play . . . it is your own play. When you withdraw this play you'll become the same. It is your will that you don't want to reside in . . .

JONATHAN: How do we do that? How do we withdraw that play?

SWAMIJI: Why should you withdraw? (laughs) Why should you withdraw? As long as you don't withdraw, don't withdraw. It won't go anywhere.

DENISE: How do you withdraw . . . how, how?

SWAMIJI: It is there. (Clapping hands, laughing)

DENISE: There must be a way . . . I don't think there's a way?
If *śaktipāta* comes from above then how can we do anything?
Doesn't it come from above?

SWAMIJI: It comes from bottom also. It comes from bottom also not above. He is not above only in the one hundred and eighteen worlds. He is in the bottom also, he is in the center also. He is everywhere, *śaktipāta* is everywhere.

So, *āścaryavat paśyati kaścadenam, kaścad* in one thousand millions, some fortunate person understands and realizes the nature of his nature–Parabhairava.

Āścaryavad vadati tathainam anyaḥ, in the same way that person who has realized this, he explains that I have understood this way. He explains this to his kiths and kins, who is his fast friend, he explains this, and that person, his fast friend, cannot understand it. He cannot understand it, what he is barking.

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7 *Tīvra tīvra śaktipāta* means the most intense form of grace. See Swamiji Lakshmanjoo – *Kashmir Shaivism, The Secret Supreme* 10.66.

Āścaryavat caiman anyaḥ śṛiṇoti, the other person whom he reveals that nature of his being, he also is astonished, he says: "What is he doing? What is he talking? I think he is mad!"

Śrutvāpyenaṁ veda na caiva kaścit, by mere hearing nobody can understand him.

JONATHAN: But you also said, Swamjī, that your master can give rise just by explaining something. Isn't that true? You said by hearing if your master tells you something at the correct time, then that person will get rise.

SWAMIJI: Actually masters are disciples–really masters are disciples! When there is a disciple then there is a master. Without a disciple there won't be a master. Master cannot exist without a disciple. When there is *pakka* [first class] disciple, then there is master. Otherwise . . .

This is the theory of our Śaivism: that, when you are initiated by your real master, and when you have grasped his philosophy, then you'll see him always in your dream. Each and every night you will see him near your pillow; near your pillow you will see him.

This is the one indication.

And the time will come you will see me near your pillow, when you understand this theory of mine. Then you should come to know that you have become mine, you have become myself.

But there is no distance. Distance is just twinkling, twinkling, twinkling . . . What is?

JOHN: Twinkling of the eye?

SWAMIJI: Yes.

. . . twinkling of eye, *bas*! It is not this much distance. (Swamiji demonstrates.) *Bas*! There is no distance, just vibration. It is vibration. There is no breath, there is nothing, there is just vibration.

However you can't understand it at this critical moment.

Let us leave it to Abhinavagupta.

When it is understood you'll not know, you won't say that you have understood. When you have understood, actually understood, you won't say, "I have understood."

avijñātaṁ vijñānataṁ vijñātaṁ avijñānataṁ //
Kena Upaniṣad 2.3

Those who say, "I have understood the reality of Parabhairava," they have not understood. Those who say, "I have not understood the reality of Parabhairava," they have actually understood.

For instance if you just plunge, jump in water, and take hold of those bushes on the shore, and those bushes also are uprooted and you fall down. There is no way out. When you have lost all confidence then you are . . . some, another incarnation comes and takes you up. That is *śaktipāta*, when you have lost all the hope.

Drupati when she was, she was . . .

DENISE: Disrobed.

SWAMIJI: . . . disrobed, as long as she was holding with this . . .

[Swamiji indicates she was holding her sari with her mouth.]

. . . Lord Kṛiṣṇa, she was calling Lord Kṛiṣṇa, "come and help me". But at the same time she was holding this Sari with . . .

JONATHAN: Her mouth.

SWAMIJI: But he didn't come. He said no, she has got faith that I will hide myself. Then when she lost all courage, she left it, she left it open, and then Lord Kṛiṣṇa appeared and gave tremendous amount of dhotis and she would never be undressed. And it was a miracle.

There, that was the real time of *śaktipāta.*

JOHN: So there must be unconditional surrender.

SWAMIJI: Unconditional surrender, *bas*! When there is unconditional surrender, *bas*! You are one with Lord. There is not this much difference between you and Parabhairava. Parabhairava is you and you are Parabhairava. Or, in brief words, there is only one Parabhairava.

DVD 2.2 (23:39)

देही नित्यमवध्योऽयं देहे सर्वस्य भारत ।
तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥३१॥

dehī nityamavadhyo 'yaṁ dehe sarvasya bhārata /
tasmātsarvāṇi bhūtāni na tvaṁ śocitumarhasi //31//

Dehi–dehi means who has occupied the body, i.e. the *ātma*, the soul who has occupied the body (no matter if this body is held by ignorant people or filled with knowledge, those people), this body holder does not vanish at all. In the same way, all individuals are like that–elevated and non-elevated.

Why should you then accept grief for your Self? Your Self is always un-perishable.

If you think (another *śloka*), if you think that your, what is your duty.

DVD 2.2 (25:17)

स्वदर्ममपि चावेक्ष्य न विकम्पितुमर्हसि ।
धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्क्षत्रियस्य न विद्यते ॥३२॥

svadharmamapi cāvekṣya na vikampitumarhasi /
dharmyāddhi yuddhācchreyo 'nyatkṣatriyasya na vidyate //32//

You are *kṣatriya,* you are warrior, if you look at your duty, what is your duty–you are warrior. So you should not get in a fix, "why should I [fight]?" Your work is to fight, you are a warrior, you are not a *brahmin.* For a *kṣatriya* only your duty is to mix with war, so that everybody is calmed down.

If you go to this depth also, that after death what will happen, if I am killed in this war; in this battlefield if I am killed, or if I win these kiths and kins?

DVD 2.2 (26:47)

यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतम् ।
सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम् ॥३३॥

yadṛicchayā copapannaṁ [khargadvāramapāvṛitam /
sukṛitātkṣatriyāḥ pārtha labhante yuddhamīdṛiśam] //33//

Automatically, *svarga dhāram,* heaven is waiting for you. If you die you will just rise in heaven. If you win you will be king of this whole area. It is a great boon that you have got this golden opportunity to fight. Both ways you have got success: if you are killed you'll go to heaven, if you are not killed you'll be king, you'll, you'll be, you'll . . .

DENISE: Rule.

SWAMIJI: . . . you'll rule nicely.

And this theory I told you, [those] who are not filled with knowledge of Bhairava, *bodha bhairava,* who are just worldly people, for those worldly people it is best to fight. Either be killed and go to heaven, or win and be the ruler of this whole area.

And what to speak of that person who is my disciple, and [in] whom I insert knowledge of Parabhairava, supreme Bhairava.

Yadbhayāt, (34th śloka) . . .

yadbhayāt bhavān yuddyāt nivarteta, [comm. intro 34]

If at all you think that I'll walk out, I won't fight with them, . . .

tadeva śataśākhamupanipatiṣyati bhavata [ityāha]

. . . you will have to fight. This is destined that you have to fight. You cannot walk out from this. You are caught, you have to fight. It is my will that you'll fight. If you don't fight what will happen?

Thirty-fourth *śloka.*

DVD 2.2 (29:37)

अथ चेत्त्व मिमं धर्म्यं सङ्ग्रामं न करिष्यसि ।
ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि ॥३४॥

atha cettvamimaṁ dharmyaṁ saṅgrāmaṁ na kariṣyasi /
tataḥ svadharmaṁ kīrtiṁ ca hitvā pāpamavāpsyasi //34//

If at all you won't fight, for instance for two minutes, say that you won't fight, then everybody will give you bad names, "that he wants to quit from this because of threat."

JONATHAN: He is a coward.

SWAMIJI: "He is a coward." And nobody will say this, what is the truth in your mind, that you don't want to kill your kiths and kins. Nobody will say that. Everybody will say, "that he is a coward and he does not want to fight." So you will be defamed before your kiths and kins.

DVD 2.2 (30:54)

अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम् ।
संभावितस्य चाकीर्तिर्मरणादतिरिच्यते ॥३५॥

akīrti cāpi bhūtāni kathayiṣyanti te'vyayām /
sambhāvitasya cākīrtirmaraṇādatiricyate //35//
[not recited]

Sambhāvita, they were afraid of you, always they have been afraid of you, because they thought that, "Arjuna is supported by Lord Kṛiṣṇa and he will kill us." And afterwards they will think that he is coward, he was not that type. And it is better for you to die and take poison and finish your body.

DVD 2.2 (31:35)

भयाद्रणादुपरतं मंस्यन्ते त्वां महारथाः ।
येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम ॥३६॥

bhayādraṇāduparataṁ mansyante tvām mahārathāḥ /
yeṣāṁ ca tvaṁ bahumato bhūtvā yāsyasi lāghavam //36//
[not recited]

अवाच्यवादांश्च बहून्वदिष्यन्ति तवाहिताः ।
निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किम् ॥३७॥

avācyavādāṁśca bahūnvadiṣyanti tavāhitāḥ /
nindantastava sāmarthyaṁ tato duḥkhataraṁ nu kim //37//

Many amongst your kiths and kins, if you don't fight with them, *avācyavādāṁśca bahūnvadiṣyanti,* they will say, they will only think that, "you have been a coward and you are afraid of fighting with us." And they will know that you have no *sāmartha,* you have no power; you are powerless. *Tato duḥkhataraṁ nu kim,* tell me what will happen next for you which is unbearable pain for you. It will remain for your dynasty afterwards.

"Oh, that was . . . he was very coward! He ran away from that battlefield." Nobody will think that he had compassion for us. Nobody will think that.

So fight and if you at all die you will be sentenced to heaven, if you don't die you will win and you will be king.

DVD 2.2 (33:25)

हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम् ।
तस्मादुत्तिष्ट कौन्तेय युद्धाय कृतनिश्चयः ॥३८॥

hato vā prāpsyasi khargaṁ jitvā vā bhokṣyase mahīm /
tasmāduttiṣṭa kaunteya yuddhāya kṛitaniścayaḥ]//38//
[not recited]

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।
ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥३९॥

sukhaduḥkhe same kṛitvā lābhālābhau jayājayau /
tato yuddhāya yujyasva naivaṁ pāpamavāpsyasi //39//

Now I will tell you some trick of knowledge–knowledge of Parabhairava–because you are my disciple.

Lord Kṛiṣṇa says to him: *Sukha* and *duḥkhe,* pain and pleasure, *lābha,* gain and loss [*alābha*], victory and defeat, think it in the same way, in the same manner. If there is victory, that is okay; if there is not victory, that is okay. If there is *suhkha,* pleasure, okay, if there is pain, okay, he doesn't mind.

Tato yuddhāya yujyaso, then you go on fighting. *Naivaṁ pāpam avāpsyasi,* then there will be no *sparśa* of any *papa,* of any sin, sinful act. No sinful act will have courage to stand before you, against you, because you are Bhairava then.

DVD 2.2 (34:52)

एषा तेऽभिहिता संख्ये बुद्धि र्योगे त्विमां शृणु ।
बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि ॥४०॥

eṣā te'bhihitā sāṅkhye buddhiryoge tvimāṁ śṛiṇu /
buddhyā yukto yayā pārtha karmabandhaṁ prahāsyasi //40//

This is knowledge which I have placed before you, it is knowledge of complete *jñāna* of yourself. All bondage of your actions, whatever actions you do in this life will have no effect at all. They won't bear any fruit, good or bad. You will be just free from your actions. Your actions will have no power to subside your consciousness. Your consciousness will be clear throughout.

These actions actually they are *jaḍa,* they are, . . .

Innate [inert] or . . . ?

JOHN: Non-living, inanimate, *jaḍa.*

SWAMIJI: *Jaḍa,* yes.

. . . they are, actions are *jaḍa.* How can actions work before active person who is with *cetana,* who is conscious? [If] you are always conscious, actions who are *jaḍa,* they'll have no effect on you, they'll bear nothing. If you kill the whole world you won't be caught.

Only there is one thing, *yasa nāham krito bhāva,* you should not keep it in your mind that, "I have done this."

Say, "this was to happen, it has been done."

"I have not done it!"

"It is the way of *prakṛitī* that it is being done. I have nothing to do with this, I am absolutely free from this . . .

DENISE: Action.

SWAMIJI: . . . action." If he kills this whole universe he has not killed and he won't be caught. He is just like Bhairava.

DVD 2.2 (37:46)

नेहातिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।
स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥४१॥

nehātikramanāśo' sti pratyavāyo na vidyate /
khalpamapyasya dharmasya trāyate mahato bhayāt //41//

asyāṁ buddhau atikrameṇa–aparādhena pramādena nāśo na bhavati–pramādasyābhāvāt / [comm. not recited]

And this kind of knowledge, if you possess this kind of knowledge of being supreme, far above than your actions, (actions are *jaḍa,* actions have no voice before you), there will be no fear for you at all in this world. Because there is no *pramāda*[8] if you are aware of God consciousness what will action do? Action has no . . .

JOHN: No life, no consciousness.

SWAMIJI: . . . no life, no consciousness. So this kind of knowledge of truth it is just like this. For instance you put a big frying pan (you know where those big . . .)

JOHN: *Kr'ay.*

SWAMIJI: . . . *kr'ay*?), and you put mustard oil in it, fill it, and it is so bubbling, very hot; and if you have got *śrikandakanena,* if you put two or three drops of that actual (that *śrikandakanena* means that real sandal oil, not sandal oil which is . . . some sandalwood is touch-sandalwood, from that, which oil is produced, that won't work), real sandalwood, real sandalwood–where there are snakes around it, that is sandalwood–if that sandal oil, two or three drops, you pour in that . . .

DENISE: Oil.

SWAMIJI: . . . in that oil, burning oil, you can dip your arm in it and it won't burn. It will be so cold at once.

Just like that, if you have got knowledge of God consciousness then actions will have no existence; actions will have no power to work out. Actions will be dead, all your actions.

So be like that!

DVD 2.2 (41:14)

evamanyā svalpayāpi yogabuddhyā mahābhayam saṁsārarūpam vinaśyati [comm.]

The great threat of the world and repeated births and death, this threat is vanished altogether, for good.

DVD 2.2 (41:33)

व्यवसायात्मिका बुद्धिरेकैव कुरुनन्दन ।
बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम् ॥४२॥

vyavasāyātmikā buddhirekaiva kurunandana /
bahuśākhā hyanantāśca buddhayo'vyavasāyināṁ //42//

O Arjuna, this knowledge of *vyavasā* (*vyavasā* means knowledge of truth; knowledge of being supreme, one with God), this is only one. This knowledge is only one. And others, they have got many branches; other knowledge, of worldly knowledge, they have got many branches, and it has no end. So possess that one knowledge, supreme knowledge, then everything will be okay.

8 Lack of awareness.

DVD 2.2 (42:33)

यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः ।
वेदवादपराः पार्थ नान्यदस्तीतिवादिनः ॥४३॥
कामात्मानः स्वर्गपरा जन्मकर्मफलेप्सवः ।
क्रियाविशेषबहुला भोगैश्वर्यगतीः प्रति ॥४४॥
भोगैश्वर्यप्रसक्तानां तयापहृतचेतसाम् ।
व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥४५॥

yāmimāṁ puṣpitāṁ vācaṁ pravadantyavipaścitaḥ /
vedavādaparāḥ pārtha nānyadastītivādinaḥ //43//

kāmātmānaḥ khargaparā janmakarmaphalepsavaḥ /
triyāviśeṣabahulā bhogaiśvaryagatīḥ prati //44//
bhogaiśvaryaprasaktānāṁ tayāpahṛitacetasām /
vyavasāyātmikā buddhiḥ samādhau na viddhīyate //45//
[not recited]

There are some people that like to remain away from God by their own will. By the sweet will of God there are some people who don't want to remain with God. They want to remain away, away from God. And it is his sweet will.

Because they want to enjoy worldly . . .

JOHN: Pleasures.

SWAMIJI: . . . to get involved in worldly matters. This is also his will. They want to live in this world to enjoy worldly pleasures. And afterwards they want to go to heaven, not to get liberated from repeated birth and deaths. It is their will. This way also is the grace of God for them, because they don't want, they don't want grace of God. They want to live in this world away from God consciousness.

Those people are not fit for *samādhi*; those people are not fit for *samādhi* by the grace of God. So they don't maintain *samādhi* at all, they don't like *samādhi*. Why should they like! Although they know there is God, but they are not *api na samādhiyogyāḥ,* they are not fit for *samādhi*, they are not fit for achieving the reality of God consciousness.

So for you, as you are my own soul, you are inseparable from my soul, O Arjuna, I give you *aśavad,* I bestow *aśavad* to you.

DVD 2.2 (45:23)

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।

traiguṇyaviṣayā vedā [nistraiguṇyo bhavārjuna] /

Vedās, all four *Vedās*, they are not away from *sāttvaguṇa, rājoguṇa and tāmoguṇa. Sāttvaguṇa, rājoguṇa* and *tāmoguṇa* is in *Vedās* exiting. You possess *Vedās* but not with *guṇas*. You remain away from three *guṇas*.

निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥४६॥

nirdvandvo nityasattvastho niryogakṣema ātmavān //46//

You remain fixed, focused, in your own God consciousness always, then you are a real Vedāntist.

Vedās means *śāstra*.

Vedās are for those people who are above the three *guṇas, Vedās* direct them towards God consciousness.

JOHN: The *Vedās*.

SWAMIJI: Yes, *Vedās*. *Vedās* means all *śāstras*.

DVD 2.2 (46:51)

यावानर्थ उदपाने सर्वतः संप्लुतोदके ।
तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥४७॥

yāvānartha udapāne sarvataḥ saṁplutodake /
tāvānsarveṣu vedeṣu brāhmaṇasya vijānataḥ //47//

The person who is focused in his own *dharma*, in his own duty, just as you have to do, *parimitādapi veda bhāṣitāt kāryam*, as you are before me, whatever I tell you this is *Vedā*, this is *Vedā* for you. Books are not *Vedā*. *Vedās* are something you learn from your master. Those are *Vedās*.

DVD 2.2 (47:46)

कर्मण्यस्त्वधिकारस्ते मा फलेषु कदाचन ।
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥४८॥

karmaṇyastvadhikāraste mā phaleṣu kadācana /
mā karmaphalaheturbhūrmā te saṅgo' stvakarmaṇi //48//
[not recited]

You do your actions, *karmaṇyastvadhikāraste,* you do always your actions. Don't be idle; don't remain idle. But don't desire for any fruit from action. Go on doing whatever you like to do, you go on doing. [But] don't crave for its action; don't crave for its fruit. And don't be attached to actions.

When you do your work and you don't ask for its fruit, that is knowledge; that is . . . real Bhairava knowledge will come.

Yadaprārthyamānam phalaṁ tat jñānam [comm.] when you don't ask for any fruit from your actions that is knowledge, knowledge will be at your disposal. Knowledge means knowledge of Parabhairava.

If you think that, "how will knowledge of Parabhairava come also, if you don't ask for anything," that is your ghost making a nest in your heart, "that I won't act!"

You have to act. You do actions and don't ask its fruits. Don't be attached to your any actions.

DVD 2.2 (49:45)

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय ।
सिद्ध्यसिद्ध्योः समो भूत्वासमत्वं गोग उच्यते ॥४९॥

yogasthaḥ kuru karmāṇi saṇgaṁ tyaktvā dhanañjaya /
siddhyasiddhyoḥ samo bhūtvā samatvaṁ yoga ucyate //49//

If you get fruits well and good, if you don't get fruits well and good–be the same. Be the same in its fruit bearing. Whatever fruit it bears be peaceful in your own nature.

यस्य सर्वे समारम्भा निराशीर्बन्धनास्त्विह ।
त्यागे यस्य हुतं सर्वं स त्यागी स च बुद्धिमान् ॥५०॥

yasya sarve samārambhā nirāśīrbandhanāstviha /
tyāge yasya hutaṁ sarvaṁ sa tyāgī sa ca buddhimān //50//
[not recited in full]

You must have *tyāga* (*tyāga*, renunciation). Renunciation does not mean to leave the whole worldly activities and go to forest and dense wood and perform penance. That is not renunciation. Renunciation is whatever you do, whatever action you do, don't care for its fruit. It may bear fruit or it may not bear fruit, I will act!

[Swamiji accidentally catches the microphone cable.]

It is finished?

DVD 2.2 (51:14)

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनञ्जय ।
बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥५१॥

dūreṇa hyavaraṁ karma buddhiyogāddhanañjaya /
buddhau śaraṇamanviccha kṛipaṇāḥ phalahetavaḥ //51//
[not recited]

buddhiyogātkila hetoravaraṁ–duṣṭaphalaṁ riktaṁ karma dūrībhavati/
atastādṛiśyāṁ buddhau śaraṇamanviccha–prārthayasva, yena sā
buddhirlabhyate [comm.]

You should crave for that *buddhi,* that knowledge.

DVD 2.2 (51:39)

बुद्धियुक्तो जहातीमे उभे सुकृतदुष्कृते ।
तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥५२॥

buddhiyukto jahātīme ubhe sukṛitaduṣkṛite /
tasmādyogāya yujyasva yogaḥ karmasu kauśalam //52//
[not recited]

The possessor or that great supreme knowledge, *jahātīme ubhe sukṛitaduṣkṛite,* he does not . . . if he does good actions, those good action won't bear fruit for him. If he does bad actions, those bad actions won't bear fruit for him. He will be a *yogi* (*yogi* means who is melted and attached to God consciousness for good–that is all)! This is the greatest trick in this life to get the state of Bhairava automatically. It is automatic Bhairava; automatic Bhairava without doing anything.

And those fortunate persons who have maintained this trick in all their actions and non-actions, they are focused to that supreme God consciousness where they are placed in the supreme state of Bhairava, and they become one with Parabhairava.

When this happens to you, by the grace of God, and by the grace of your master, then you'll lose interest in hearing good lessons from your master. You'll lose interest in that. You won't like to hear from anybody to teach you. Because you are already taught, you already are filled with knowledge. This you'll lose. Interest in hearing some good lessons from your great masters, that you'll lose. You won't have that interest afterwards because you will be focused in your own nature, why should you hear from others. You are hearing your own voice, always.

Do you understand?

JOHN: You don't need to have any outside help, because you already have all . . .

SWAMIJI:

DVD 2.2 (54:54)

कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः ।
जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥५३॥
यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति ।
तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥५४॥
श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चिता ।
समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥५५॥

karmajaṁ buddhiyuktā hi phalaṁ tyaktvā manīṣiṇaḥ /
janmabandhavinirmuktāḥ padaṁ gacchantyanāmayaṁ //53//
yadā te mohakalilaṁ buddhirvyatitariṣyati /
tadā gantāsi nirvedaṁ śrotavyasya śrutasya ca //54//
śrutivipratipannā te yadā sthāsyati niścatā /
samādhāvacalā buddhistadā yogamavāpsyasi //55//
[not recited]

You'll have *vairāgya, śrotavyasya śrutasya ca* (verse 54), whatever you have read in the past, and whatever you had in your mind to read in the future, both things vanish altogether from your mind. You ignore what you have read in the past, and you don't crave for anything to derive from others, any . . .

DENISE: Lessons.

SWAMIJI: . . . any lessons. Then you are likely to get focused in the state of Bhairava where there is nothing to be done.

JOHN: Wouldn't you already be focused in that state?

SWAMIJI: Huh?

JOHN: If you don't need any outside help, aren't you already in that state?

SWAMIJI: What?

JOHN: You said, "then you would be likely to get that state", but if you don't need outside help aren't you already in that state?

SWAMIJI: You are already in that state. You are already in that state; there is no need to get outside things to fill your consciousness.

Chapter Two • Part 3

अर्जुन उवाच

Now Arjuna puts a question before his master Lord Kṛiṣṇa.

sthita prajñasya kā bhāṣā . . .

This is 56th śloka.

DVD 2.3 (00:17)

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।
स्थिरधीः किं प्रभाषेत किमासीत व्रजेच्च किम् ॥५६॥

sthita prajñasya kā bhāṣā samādhisthasya keśava /
sthiradhīḥ kiṁ prabhāṣeta kimāsīta vrajecca kim //56//

Who is *sthita prajña,* whose God consciousness is established, already established in his own nature, and who is established in *samādhi* (in *samādhi* means who is established in the state of Parabhairava), *sthiradhīḥ kiṁ prabhāṣeta,* how does he act in the outside world? How does he talk? How does he sit? What does he do afterwards? *Vrajecca kim*, where does he go? These are my questions before you, O Lord Kṛiṣṇa.

Samādhisthasya yogina [*comm.*], that yogi who is already focused in his *samādhi*, *kim pravṛittinimittaṁ*, what does he do after that? After achieving that state of Parabhairava what does he do afterwards in the remaining period of his life?

bhaṣyate yena nimittena śabdarartha iti kṛitvā yoginaḥ, sthitaprajñaśabdaḥ kim rūḍhyāvācako'nvarthayā vā [comm.],

His God consciousness is established if it is *rūḍhi* or *anvartha*?[9]

Rūḍhi means for instance there is cook, if he does not cook food at that time you call him cook. If at the time when he is cooking you call him cook.

For instance Om Prakash is your cook.

JOHN: Viṣṇu.

SWAMIJI: Viṣṇu! Viṣṇu!

---

9 *Rūḍhi* means a traditional, or conventional name, i.e. a cook who is only a cook when he cooks. *Anvartha* means when it is the real meaning, i.e. a person who is established in God consciousness is always in that state.

He is your cook. But he is cook; actually he is cook, when he is cooking. When he is sleeping he cannot be cook. He is sleeping man then.

Is it like that that you call established in God consciousness, one who is established in God consciousness, or who is just resting? At the time of resting he is not established in God consciousness. How can you speak that he is established in God consciousness, i.e. if it is *rūḍhi* or *sārthaka*?[10] It must be *rūḍhi*, he must be always established in God consciousness. Just like a cook who cooks food day and night altogether, then he is a cook. Actual cook is he who cooks day and night. When he sleeps he is sleeping person, he is not cook at that time.

JOHN: So an enlightened person must be one who has always enlightenment, not just glimpses.

SWAMIJI: No, he must not be . . . he must be established in . . .

DENISE: In all states.

SWAMIJI: . . . in all states.

That way you should understand the person who is established in God consciousness. He must be established in God consciousness while talking, while walking, while doing, while . . . he must be in God consciousness. It must be, all his actions must be filled with God consciousness. That kind it is *rūḍhi*, it is not *anvartha*. *Anvartha* means just as you . . . *rūḍhi*, *rūḍhi* is only when you call him always cook. If he is not in the process of cooking still you call him cook, Viṣṇu . . . Viṣṇu Digambha.

That way it is not that. So in each and every action you must be there. You must not be away from God consciousness at all, in any case. While breathing, while laughing, while hearing, while touching, while sneezing, while . . .

JOHN: Sleeping.

SWAMIJI: . . . sleeping–always he must be there. That is the reality of his being.

Where does he go? What does he act? And where does he go in the end? These questions are respectfully answered by Lord Kṛiṣṇa in the following *ślokas*.

श्रीभगवानुवाच

Śrī Bhagavān uvāca

Lord Kṛiṣṇa says the answer of these four questions.

DVD 2.3 (06:20)

प्रजहाति यदा कामन्सर्वन्पार्थ मनोगतान् ।
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥५७॥

prajahāti yadā kāmānsarvānpartha manogatān /
ātmanyevātmanā tuṣṭaḥ sthitaprajñastadocyate //57//

Sthita prajña, his *prajña* is established then. When all desires and thoughts he leaves aside and remains always in God consciousness–then he is *sthita prajña*. This is answer to first question.

10 If it is *rūḍhi*, just a name; or *sārthaka*, it has real meaning.

DVD 2.3 (07:13)

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।
वीतरागभयक्रोधः स्थिरधीर्मुनिरुच्यते ॥५८॥

duḥkheṣvanudvignamanāḥ sukheṣu vigataspṛihaḥ /
vītarāgabhayakrodhaḥ sthiradhīrmunirucyate //58//

At the time of tides of pains, when they come to him; when tides of pains come to him, there he is not changed, he does not get shaken by these, by furious pains. And on the contrary, he does not crave for pleasures. He is absolutely away form *rāga* (*rāga* means attachment, *bhaya* means threat, *krodha* means wrath), these are already gone to him forever. *Sthiradhīr munir ucyate,* that is the real existence of that God consciousness, [for the one] who is established in God consciousness.

DVD 2.3 (08:42)

यः सर्वत्रानभुस्नेहस्तत्तत्प्राप्य शुभाशुभाम् ।
नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्टिता ॥५९॥

yaḥ sarvatrānabhisnehastattatprāpya śubhāśubhaṁ /
nābhinandati na dveṣṭi tasya prajñā pratiṣṭitā //59//

Yaḥ sarvatrānabhisneha, who is not changed, who is always *anabhisnehah* without any attachment. *Tattatprāpya śubhāśubhaṁ,* if he gets good news, good news has come . . .

"Hello what is the news?"

"Your son has died."

"Okay."

He is okay.

"What is the news?"

"Your son is married."

"Okay."

Both ways he is okay, he does not get moved from this.

Yaḥ sarvatrānabhisneha, he has no attachment, because he says: "that is also God consciousness, that is also God consciousness." Where will he go? He is dead, where will he go? He is there.

JOHN: But Sir, my experience is that you feel compassion for people? And so, when something happens you feel some pinch in your heart because of that compassion?

SWAMIJI: Huh?

JOHN: Compassion is also there. If a person feels compassion, that causes him to feel some sadness or some . . .

SWAMIJI: No, for those persons who are established in Bhairava state.

JONATHAN: Don't they still feel some compassion?

SWAMIJI: Huh?

JONATHAN: Someone who is established in Bhairava state, don't they still feel compassion?

SWAMIJI: They have got compassion for Bhairava state. They are really fond of Bhairava state. They are not fond of other states, which have no substance.

JOHN: But you're established in Bhairava state and you feel compassion?

SWAMIJI: No, in real sense compassion does not mean that. Because this Bhairava state is above these limitations. It does not mean . . .

For instance, I have got compassion; compassion is there in supreme Bhairava, that anybody who comes at his [Swamiji's] feet he will be always saved from bad happenings. He'll be saved altogether there is no . . .

JOHN: Question about that.

SWAMIJI: . . . there is no question for that.[11]

But at the same time they are invalid to him. Value is only meant for being established in Bhairava state.

JONATHAN: But it's hard to understand.

SWAMIJI: It's hard to understand, because when Lord Kṛiṣṇa appeared in huge form before Arjuna (it is in 11th chapter of Bhagavad Gītā), he says, Lord Kṛiṣṇa says:

ṛite'pi tvā nabhaviṣyanti sarve / B.G. 11:33.

All will die except you and your kiths and kins. Your kiths and kins won't die. Your kiths and kins whom you love, whom you have got internal love, they will live. Others will die. This kind of compassion he has.

Do you understand?

JOHN: Those who take refuge in Him, he saves those.

SWAMIJI: Yes, they are saved. They are saved because it is his choice, his will. Not that he wants them to live. They live because they have taken refuge in Him.

You have understood?

JOHN: Yes, I think...

SWAMIJI: No. (laughs)

But it has no value; it has no value before him. Valuation only is in being in God consciousness always.

JONATHAN: But from a personal point of view I've seen you, and I've never ever experienced such compassion in anybody. From your side, the compassion that we see in you, and the love that you give to everybody, I've never experienced in anybody.

SWAMIJI: I don't love, I love everybody but I don't love, (laughs) actually I don't love them at all. And by that love of mine they are saved. They don't get any trouble in their lifetime.

JOHN: What does it mean when you say: "I love!"

Because what Jonathan is saying is true. You are the essence of compassion. We experience that nobody has compassion like we have experience that you have?

SWAMIJI: That is right.

JOHN: But at the same time you say you don't have compassion, you don't have love?

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11 In the early part of his life Swamiji witnessed a plane crash in Srinagar. In the aftermath of that incident Swamiji was so moved with compassion that he prayed to Lord Śiva that, "in the future, his devotees should be saved from any such bad happenings."

SWAMIJI: Because Lord Kṛiṣṇa also tells Arjuna that, "those whom you internally wish good, they will be saved. Not others. Other will be destroyed. If in the background of your life you think that your kiths and kins with whom you are fighting, you know that they are fraud, those won't survive. But those who are not fraud, who are well wishers of you, they will live, they will live along with you."

śubhāśubhaprāptau tasyāhlādatāpau na bhavataḥ [comm.]

If something good happens, or something bad happens, he is not changed, his consciousness is not changed, he remains the same, unmoved.

DVD 2.3 (15:54)

यदा संहरते चायं कूर्मोऽङ्गनीव सर्वतः ।
इन्द्रियाणीन्द्रियार्थेभ्यः स्थिरप्रज्ञस्तदोच्यते ॥६०॥

yadā samharate cāyaṁ kūrmo 'ṅgānīva sarvataḥ /
indriyāṇīndriyārthebhyaḥ sthiraprajñastadocyate //60//

Whenever he withdraws all his thoughts from varieties of outward pleasures and pains, when he withdraws that; at the time when he withdraws all those activities, just like a tortoise . . .

You know tortoise?

Tortoise he has got that cover over it.

JONATHAN: Shell.

SWAMIJI: Yes, shell.

. . . then he goes for, he comes underneath, and goes for eating something, and whenever he finds there is something bad happening he comes again and sits inside; in the same way when you see that . . . there are some saints, in the past there were some saints who were just jumping, they were jumping, they didn't like to see the world. They didn't like *māyā*.

But this kind of action is not shining in that state, [of one] who is established in Parabhairava state for good. These are just nominal states of being.

Why should he get fear? Why should he get afraid of anything in this world? If this whole universe is his own expansion, why should he get afraid of that?

One who gets afraid, he is Vedānti, he is 'pakka' Vedānti, 'chor'.[12] He is not recognized by the man who is established in Parabhairava state; he does not recognize them.

So . . .

na cāsya pācakavadyogarūḍhitvam ; [comm.]

Pācaka means cook, like cook he is not *yoga* and *rūḍhi* both. One who is established always in God consciousness he is *yogi*. Not just like a cook. He is a cook when he is a *yogi*, when he is not a *yogi* then he is not a cook, he is sleeping. When he sleeps he is not a *yogi*, who?–cook.

Yogi means who is mixed in that work of cooking. When he cooks, frying everything, that, he is *yogi*. When he is not a *yogi*, at that time he is sleeping, or he is washing utensils, he is

12 *Pakka* means sure or confirmed, and *chor* means a thief. [*Editor's note*]

not a cook at that time. Like that, the one established in God consciousness is not that. He is always there. He is always . . .

How does he do that?

– indriyārthebhyaḥ prabhṛiti indriyāṇi ātmani saṁharate –

Right from internal consciousness up to external consciousness, external *this*-consciousness, he sees in the right form that external consciousness and internal consciousness are not separate from each other–they are all Bhairava. So he mixes everything in Bhairava state. That is the reality of his being. He is never away from that.

So it is not supposed like cook.

One who is *tapasi*, one who is given to penance, why *sthira prajña śabda* [God consciousness] is not attached to him?

For that he says:

DVD 2.3 (22:09)

विषया वितिवर्तन्ते निराहारस्य देहिनः ।
रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥ ६१ ॥

viṣayā vinivartante nirāhārasya dehinaḥ /
rasavarjaṁ raso 'pyasya paraṁ dṛiṣṭvā nivartate //61//

Nirāhārasya, when he does not take anything, he does not eat anything, when he is fasting; at that time for him there is no choice to eat something. There is no choice. One who has no vigor, one who has lost vigor, he has no choice to enjoy the worldly enjoyment.

For instance one who is fed up of his body. His body is always aching, and he is fasting, he has no appetite, his appetite is gone for good, and who does not even digest water, for him there is no *viṣayā* [worldly pleasure]. If somebody comes for him, "let us go and see a picture" he won't see a picture, he is fed up with all these things because he has no choice. But when by and by the vitamins are inserted in his body, and he gets again those cravings for worldly pleasures appear again. This is example.

In the same way, one who is established in God consciousness, one who is established in Parabhairava state, for him, he will never come to this limitation. If he is already placed in the limited world, still in spite of being placed in the limited world, he does not move from his unlimited Being, he is always there.

So this *rasa* [taste] does not vanish up to that point when Bhairava state is achieved, *paraṁ dṛiṣṭvā,* when he realizes that Supreme. What is Supreme? Bhairava state.

When he realizes the supreme, *bas*! He has no choice afterwards in this world. In this world also he sees that, the glamour of his own nature.

DVD 2.3 (25:54)

यत्तस्यापि कि कौन्तेय पुरुषस्य विपश्चितः ।
इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥ ३२ ॥

yattasyāpi hi kaunteya puruṣasya vipaścitaḥ /
indriyāṇi pramāthīni haranti prasabhaṁ manaḥ //62//

Tasyāpi, that *tapasi,* one who is *tapasi,* one who is absorbed in that austerity, penance, although he is with knowledge, with knowledge of God consciousness; but, *indriyāṇi pramāthīni,* these organs are looting him; *haranti prasabhaṁ manaḥ,* and his *mana,* his mind is focused in worldly pleasures at once.

So *tapasya,* the penance, by penance you cannot be established in the state of Parabhairava, by penance. Penance won't help.

DVD 2.3 (27:17)

तानि संयम्य मनसा युक्त आसीत मत्परः ।
वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥ ६३ ॥

tāni samyamya manasā yukta āsīta matparaḥ /
vaśe hi yasyendriyāṇi tasya prajñā pratiṣṭitā //63//
[not recited]

This is a trick, how you are focused in Parabhairava state.

By awareness!

Not by weeping, not by laughing, not by possessing the grief. Parabhairava state is a trick. When you lose interest in other things than Parabhairava state. That is the Parabhairava state . . .

That cannot be observed by penance, penance is not successful there.

DVD 2.3 (28:32)

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते ।
सङ्गात्संजायते कामः कामात्क्रोधोऽभिजायते ॥ ६४ ॥
क्रोधाद्भवति संमोहः संमोहात्स्मृतिविभ्रमः ।
स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥ ६५ ॥

dhyāyato viṣayānpumsaḥ saṅgasteṣūpajāyate /
saṅgātsañjāyate kāmaḥ kāmātkrodho 'bhijāyate //64//
krodhādbhavati sammohaḥ sammohātsmṛitivibhramaḥ /
smṛitibhramśāṭbuddhināśo buddhināśātpraṇaśyati //65//

Anybody who is thinking of . . . one who is meditating upon God consciousness, go on meditating, meditating, and at the same time he thinks, "this meditation of God consciousness is very sweet." And this is one thought, this is temptation, temptation is there, it is *māya.* And this thought focuses him to other things than this Parabhairava.

And afterwards it [mind] goes, "there was something like that," this *saṁskāra* [impression] it gives mode to another *saṁskāra,* [then] another *saṁskāra,* and he is on the inferior plane of world.

JOHN: The *saṁskāra* that, "this meditation is sweet"?

SWAMIJI: Not meditation. He is dragged away from God consciousness by and by. This is the *māya.* You must be so alert, and so . . . you can't remain idle. Meditation you have to do with vigor, with alertness. If alertness is a bit lessened–gone! It will carry you to the ordinary course of being. You are just like dogs in the street. There is no God consciousness.

So this is a trick. This is a trick when there is *śaktipāta*. When there is *śaktipāta* you are focused.

Kṣiptam, mūdam, vikṣiptam, ekāgram, nirudham, these are states of mind. The states of mind are five: *kṣipta, vikṣipta, mūdha, ekāgra, nirudha.*[13]

Kṣipta is for yogi–these are for yogis–*kṣipta:*

"*om namaḥ śivaya–om namaḥ śivaya–om namaḥ śivaya–om namaḥ śivaya* . . . I had been there . . . I will go to some other shop tomorrow . . . . *om namaḥ śivaya–om namaḥ śivaya–om namaḥ śivaya* . . . O Denise is very good disciple of mine . . . *om namaḥ śivaya–om namaḥ śivaya–om namaḥ śivaya* . . ." like that, he is dragged. It is called *kṣipta*; this is the nature of *kṣipta*. This is first yoga, first start of yoga. At that time you should not allow this [mind] to think other things, similar to this. It may be similar.

Do you know similar?

And there is another *vikṣiptam. Vikṣiptam* is: "*om namaḥ śivaya–om namaḥ śivaya–om namaḥ śivaya–om namaḥ śivaya* . . .What are you doing? . . . I have to go there . . . no . . . *om namaḥ śivaya–om namaḥ śivaya*." Just at once you . . .

JONATHAN: Become aware.

SWAMIJI: . . . no sooner it has taken its step outside, you . . .

JONATHAN: You pull it back.

SWAMIJI: . . . you pull it back at once. That is *vikṣiptam.*

If you do it like that, then there is third state, that *ekāgra. Ekāgra* means: "*om namaḥ śivaya–om namaḥ śivaya–om namaḥ śivaya*–go on–*om namaḥ śivaya–om namaḥ śivaya–om namaḥ śivaya*–and "*aaah*" [yawning]–*om namaḥ śivaya–om namaḥ śivaya–om namaḥ śivaya*–[scratching]–*om namaḥ śivaya–om namaḥ śivaya–om namaḥ śivaya.*" This is *ekāgra.*

But these things [yawning, scratching etc.] happen. These things they destroy this one-pointed-ness.

Then it is *nirūddha*, at once, "*om namaḥ śivaya–om namaḥ śivaya–om namaḥ śivaya–om namaḥ śivaya–om namaḥ śivaya–om namaḥ śivaya* . . . " Then it goes on in one chain.

He says in that . . .

yatroparamate cittaṁ niruddhaṁ yogasevanāt /
yatra caivātmanātmānaṁ paśyannātmani tuṣyati / /
B.G. Chapter 6:21. [not recited in full]

Yatroparamate cittaṁ niruddhaṁ yogasevanāt, at that time when by *yogābhyās*, it reaches the state of *nirudha*, of the fifth state of *yoga*, what happens then?

Yatra caivātmanātmānaṁ paśyannātmani tuṣyati, where he realizes his own nature and he is enjoying the super consciousness of that nature.

sukhamātyantikaṁ yattadbuddhigrahyamatīndriyam
vétti yatra na caivāyaṁ sthitaścalati tattvataḥ / /
B.G. Chapter 6:22. [not recited in full]

Sukhamātyantikaṁ yattad, and that glamour of that *sukham*, (*sukham* means godly . . .

JOHN: Pleasure.

SWAMIJI: Not pleasure, you can't say pleasure.

JOHN: Super pleasure?

---

13 These are the five states of mind as mentioned in classical yoga texts.

SWAMIJI: Yes.

[And] *buddhigrahyam*; it is *buddhigrahyam*, only you can calculate it with intellect, not with body. *Atīndriyam* it is beyond, that *sukha* [bliss] is beyond cycle of organs. Organs cannot experience that *ānanda*, that bliss. And once he is established in that, *na calati tattvataḥ,* he is not moved at all, for one second also he is not moved from that.

JONATHAN: But to achieve that state you have to have that *śaktipāta*, isn't it?

SWAMIJI: *Śaktipāta* means you have to maintain your vigor, you have to maintain your will. There must be firm will. That is Śaktipāta. Śaktipāta is not derived from other sources. You have got *śaktipāta*, you have got power of *śaktipāta* to have it. You possess it with vigor, with force, because you have got that power.

But you don't like it! (Laughs . . .)

You don't like it and go on meeting others and everything and . .

DVD 2.3 (37:54)

रागद्वेषविमुक्तैस्तु विषयानिन्द्रियैश्चरन् ।
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥६६॥
प्रसादे सर्वदुःखानां हानिरस्योपजायते ।
प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥६७॥
नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।
न चाभावयतः शान्तिरशान्तस्य कुतः सुखम् ॥६८॥
इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते ।
तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि ॥६९॥
तस्माद्यस्य महाबाहो निगृहीतानि सर्वतः ।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥७०॥

rāgadveṣavimuktaistu viṣayānindriyaiścaran /
ātmavaśyairvidheyātmā prasādamadhigacchati 66//
prasāde sarvaduḥkhānāṁ hānirasyopajāyate /
prasannacetaso hyāśu buddhiḥ paryavatiṣṭate 67//
nāsti buddhirayuktasya na cāyukrasya bhāvanā /
na cābhāvayataḥ śāntiraśāntasya kutaḥ sukham 68//
indriyāṇāṁ hi caratāṁ yanmano 'nuvidhīyate /
tadasya harati prajñāṁ vāyurnāvamivāmbhasi 69//

tasmādyasya mahābāho nigṛihītāni sarvataḥ /
indriyāṇīndriyārthebhyastasya prajñā pratiṣṭitā 70//[14]
[not recited or translated]

Now this is *70th śloka* finished.

JONATHAN: Can I just ask one question? What causes that change? You said you possess that *śaktipāta*, that power, but you don't like it, you just go to these other things. What makes that change, when you suddenly are not worried about these things and you dive into that?

SWAMIJI: When *śaktipāta* comes from within. From within! *Śaktipāta* does not come from without. It is not without.

JONATHAN: It is there already.

SWAMIJI: It is there. Because when God is united with limited God, limited God is not separate from unlimited God.

'Yogī ca sarvavyavahārān kurvāṇo'pi . . .' [comm.], that *yogī* although he does each and every activity of the world–he moves to pictures, he moves to everybody, he moves to cinemas and sightseeing and everything, whatever we do–*lokottaraḥ*, but he is above, he is supreme.

And Lord Kṛiṣṇa places before Arjuna his real state of life, real state of being, [for the one] who is established in Parabhairava.

DVD 2.3 (39:42)

या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।
यस्यां जाग्रति भूतानि सा रात्रिः पश्यतो मुनिः ॥७१॥

yā niśā sarvabhūtānāṁ tasyām jāgarti saṁyamī /
yasyāṁ jāgrati bhūtāni sā rātriḥ paśyato muneḥ //71//

Yā niśā sarvabhūtānāṁ . . . yā sarveṣāṁ bhūtānāṁ niśā [comm.], that who is night for everybody (what is night?–*mohanī māyā*, the span of *māyā*), *tasyāṁ munirjāgarti*, the *yogī* in that *māyā* he is aware, he remains aware.

Yasyā ca daśāyāṁ loko jāgarti, and in which state *loko jāgarti*, ordinary people remain aware, what is that?–*nā nāvidhāṁ ceṣṭāṁ kurute*, they do all activities of the world, *sā*

14 Swamiji's translation of these verses from Bhagavad Gītā audio, USF archive:

66. The aspirant who goes on tasting those pleasures of the senses, but with those organs which are absolutely free from attachment and hatred, which are absolutely under his control, he enters in the state of absolute purity.

67. And when his mind becomes purified, all pains of the world take their end altogether, and his intellect gets established in his God consciousness.

68. The one who is not alert, his intellect is wavering, and he has no love for this practice. When he has no love for practice how can he get peace; how can he get that blissful state?

When you love your practice, *bas*, you will do it. It is not in the hands of God. It is in your hands. Create love for God!

69. What happens when you don't have the way of love?

Then your mind follows the activities of your organs without any argument, and your awareness is carried away from your control just like a boat is carried away by a storm.

70. That man whose knowledge and intellect is established fully, the flow of his sense organs are controlled, he is established in his nature of alertness, and he has realized his nature.

muneḥ rātriḥ for this state of *yogī*, it is night for him. Because *yato'sau vyavahāraṁ pratya buddhaḥ*, he does not understand what is *vyavahāra* (*vyanahāra* means worldly activities).

In other words, it will be clarified, Abhinavagupta says, *etaduktaṁ bhavati*, I will clear this more vividly.

Yeyaṁ māyā khalu, this *māyā*, which is *māyā* placed here in this world, *tasyā mohakatvaṁ [nāma] rūpaṁ sukhatantratābhasanaṁ ca* [comm.], it has got two wings of . . . two aspects. It subsides your God consciousness–this is one activity of *māyā*. And another activity, at the same time attached to that activity, is *sukha tantratābhasanaṁ*, it produces formation of happiness, joy. And an ordinary person ignores that *mohakatva*, that being away of God consciousness, absence of God consciousness. One phase is absence of God consciousness–of *māyā*–and another phase is to give . . .

DENISE: Happiness and joy.

SWAMIJI: . . . happiness, joy. And ordinary people ignore that *māyā*, and they focus themselves in joy. And on the contrary the one who is a yogī, he always sees, observes that there is *mohakatva*, there is threat that it will take you away from God consciousness. And that joy-ness he does not respect. He does not respect that joy which it shows, [that] joy whom worldly people respect.

DENISE: Yogi?

SWAMIJI: The yogi does not respect that joy.

Tastadīyaṁ mohakatvaṁ tadunmūlanāya paśyati, that *mohakatva*, absence of God consciousness, he puts force in absence of God consciousness–*yogī*–so that God consciousness is always appearing vividly to him, and, *sukhatantratāṁ tu nādriyte*, this joy he does not respect; he does not respect that joy, the pleasure of joy.

How does he act then?

It is nearly ending, *72nd śloka*.

DVD 2.3 (44:48)

आपूर्यमाणमचलप्रतिष्टं
समुद्रमापः प्रविशन्ति यद्वत् ।
तद्वत्कामा यं प्रविशन्ति सर्वे
स शान्तिमाप्नोति न कामकामी ॥७२॥

āpūryamāṇamacalapratiṣṭaṁ
samudramāpaḥ praviśanti yadvat /
tadvatkāmā yaṁ praviśanti sarve
sa śāntimāpnoti na kāmakāmī //72//

Just like *āpa*, varieties of all rivers, just like varieties of all rivers, that flows of all rivers *praviśanti* in the end, *praviśanti*, enter, get entry in the ocean, in the ocean who is *āpūryamāṇam*, who is always filled with these streams and all varieties of rivers. *Acala pratiṣṭaṁ* it does not change its being (what?–ocean; ocean is same), *pratiṣṭaṁ* he is always established in his own nature. Just like all streams and all rivers enter and they are calmed down there.

In the same way the, real person who is established in God consciousness all thoughts, with force come to him, get entry in him and they are calmed down. There they are calmed down, they become established in one pointed-ness. In the same way all thoughts and all

desires go, get entry in that person, and they are calmed down; they become *nirvikalpa*. In the same way God consciousness, [the one] who is established in that God consciousness, he is always peaceful. He is not hankering after worldly pleasures afterwards.

He'll enjoy worldly pleasures, why should he not.

JONATHAN: But he doesn't hanker after them.

SWAMIJI: He does not hanker. If he enjoys, well and good; if he does not enjoy, he does not pound his head.

JONATHAN: And if pain comes then he also enjoys that.

SWAMIJI: Yes.

JONATHAN: He enjoys everything.

SWAMIJI: Next *śloka*.

DVD 2.3 (47:53)

विहाय कामान्यः सर्वान्पुमांश्चरति निःस्पृहः ।
निर्ममो निरहङ्कारः स शन्तिमदिगच्छति ॥७३॥

vihāya kāmānyaḥ sarvānpumāmścarati nihaspṛihaḥ /
nirmamo nirahaṅkāraḥ sa śāntimadhigacchati //73//

In the same way, that fortunate person who is established in Parabhairava state, and who *sarvān kāmānyaḥ vihāya*, all his desires have disappeared in his mind for good. *Carati* and he roams, he walks, he goes for walk, like Bhairava, he goes for walk without any change in his nature. *Niraṅkāraḥ* he has not ego, *nirmamaḥ* he has not attachment for anybody, *sa śānti madhi gacchati* he really is focused in that peaceful state of Parabhairava.

DVD 2.3 (49:12)

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।

eṣā brāhmī sthitiḥ pārtha naināṁ prāpya vimuhyati /

O Arjuna, this is the reality of God consciousness, which I have placed before you.

स्थित्वास्यामन्तकालेऽपि ब्रह्म निर्वाणमृच्छति ॥७४॥

sthitvāsyāmantakāle 'pi brahma nirvāṇamṛicchati //74//

No matter if you achieve this state at the time of death also, there is no fear, you will become one with Bhairava. There are some fortunate persons who become one with Bhairava at the time of death also. And most fortunate persons become [one with Bhairava] in the lifetime also. They are most fortunate. And fortunate persons are also those who become . . .

[Swamiji addresses someone in the audience]

I think at the time of death you'll become fortunate.

I am fortunate already!

This is now conclusion of this second discourse. . . .

अत्र संग्रहश्लोकः

atra saṅgraha śloka,

. . . by Abhinavagupta.

DVD 2.3 (50:38)

अहो नु चेतसश्चित्रा गतिस्त्यागेन यत्किल ।
आरोहत्येव विषयाञ्छ्रयंस्तांस्तु परित्यजेत् ॥२॥

aho nu jetasaścitrā gatistyāgena yatkila /
ārohatyeva viṣayāñchrayamtāmstu parityajet
|| conclusion of chapter 2 ||

This state of one's mind is very rare to get understood; you cannot understand the state of your mind. One who shuns the world already, worldly activity already–he possesses it. One who possesses it he shuns it. This is the trick!

JOHN: Say that again.

SWAMIJI: One who shuns this world, worldly activities he possesses it.

"I have left my wife, I have left my child, I have gone, I am *Sanyasi*, I am . . ." and he catches them again, by thinking. By thinking always thinking, "I had one chair that I have shunned; I had so much left in my house, that I have shunned; I have television set, that I have shunned; I am *Sanyasi* now. " And he catches hold of everything.

DENISE: He misses those things.

JOHN: By thinking about them.

SWAMIJI: No, he possesses it. He possesses it in mind. In mind he possesses everything by shunning. So you cannot understand the ways of your mind. One who shuns it, he possesses it. One who possesses it, he shuns it.

"I am in this world, I have nothing, I have shunned it." *Śrayaṁstāṁstu parityacet,* this is the conclusion of second chapter of Bhagavad Gītā. Now it is over.

Now there is third chapter of Bhagavad Gītā.

This way you had not been taught beforehand.[15]

15 Swamiji is referring to his first English translation of the Bhagavad Gītā that he gave in 1975. In saying, "this way you had not been taught before," he was emphasizing this second translation (1990) to be a new revelation on Abhinvagupta's Bhagavad Gītā. [editor's note]

Chapter 3 • Part 1

अर्जुन उवाच
arjuna uvāca

Arjuna places his question before his master Lord Kṛiṣṇa.

DVD 3.1 (0:11)

ज्यायसी चत्कर्मणस्ते मता बुद्धिर्जनार्दन ।
तत्किं कर्मणि घोरे मां नियोजयसि केशव ॥१॥

jāyasī cetkarmaṇaste matā buddhirjanārdana /
tatkiṁ karmaṇi ghore māṁ niyojayasi keśava //1//

O *Keśava,* O Lord Kṛiṣṇa, if you have . . .

O *Janārdana, Janārdana* means who gives trouble to those people who are not virtuous, that is *Janārdana.* So he is called *Janārdana,* Lord Kṛiṣṇa. He gives trouble to those people.

. . . if you have thought that action; if you have said already that knowledge is more than action, knowledge is valid, knowledge is better than action, why should you insert action for me? Because action is troublesome, I have to kill those and what? If I practice only knowledge, [because] you told me that knowledge is greater than action, why should you insert me in activities? I don't want to act, because these are very troublesome actions; to fight with people and all those.

DVD 3.1 (2:09)

व्यामिश्रेणेव वाक्येन बुद्धिं मोहयसीव मे ।
तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ॥२॥

vyāmiśreṇeva vākyena buddhiṁ mohayasīva me /
tadekaṁ vada niścitya yena śreyo 'hamāpnuyām //2//

You have placed before me two opposite things: actions and knowledge. But you should decide what is good for me; action or knowledge. Don't say that action is also needed and knowledge is also needed. These two things are equally opposite. Why should I do . . . tell me only one thing, which is worthwhile to do. Only knowledge would be better, to think that, "all is Lord Śiva", *bas*, that is all. I have not to [do] action. I have not to take troops and everything. You decide with yourself, so that I remain peaceful here and hereafter.

You have already related to me action and knowledge.

Tatra na dvatoḥ prādhānyaṁ yuktam . . . [comm.] though, amongst these two one can be inferior and the other can be superior. Both cannot be superior, i.e. knowledge is superior and

action is superior. Superior is knowledge. That you have already decided in the end of the second chapter–that knowledge is great, greater than action.

Why should you insert me in activity?

Tatbalena kṣapaṇīyatvaṁ yadi karmaṇāṁ, holding the strength of knowledge, if all the actions are to be thrown out, thrown aside, *'buddhiyukto cahātīme,'* (the *śloka* he refers, which Lord Kṛiṣṇa has already told him in the end of second chapter), *mūlata eva tat karmaṇā kim prayojanam,* why should I do any action at all? This is what I mean.

श्रीभगवांस्तूत्तरं ददाति

śrībhagavāṁstūttaraṁ dadāti,

Now *Śrī Bhagavān*, Lord Kṛiṣṇa places before him its answer.

DVD 3.1 (5:19)

लोकेऽस्मिन्द्विविधा निष्टा पुरा प्रोक्ता मयानघ ।
ज्ञानयोगेन सांख्यानां कर्मयोगेन योगिनाम् ॥ ३ ॥

loke 'smindvividhā niṣṭā purā proktā mayānagha /
jñānayogena sāṁkhyānāṁ karmayogena yoginām //3//

In this world I have, in my previous lives, from times immemorial, from ancient times, I have placed here in this world, in my previous lives, I have already explained it, that there are two ways predominant–*jñānayogena sāṁkhyānāṁ*–those who are blessed by knowledge for them knowledge is good, and those who are blessed with actions for them action is good. Both are predominant. You can't say that action is not predominant, knowledge is only predominant. It cannot be.

Loke eṣā dvayī gatiḥ prasiddhā [comm.], this is absolutely, there are two pathways for achieving salvation in the end. *Sāṁkhyānāṁ jñānaṁ pradhānaṁ*, those who are *sāṁkhyās*, who are always sentenced in God consciousness, for them there is knowledge. And *yoginām*, those who are *karmayogī,* who have got yoga in action, who observe yoga in action.

What is yoga in action?

While walking you are dissolved in Lord Śiva's state, while talking, while doing, while kissing, while doing *bakwas* [nonsense], while going to the cinema, you are always sentenced in that God consciousness while acting. Those are *karmayogīs*.

On the contrary *karmayogīs* are better than *jñānayogīs*, because *jñānayogīs* cannot remain always in *jñānayoga*. After all, they have to go to bathroom; they have to urinate. That is *karma* [action]. While urinating they must not be kept away from God consciousness. While going to bathroom they must not be kept away from God consciousness.

So, this yoga in action is very predominant. And it works, it works always. And that does not work always; *jñānayoga* does not work always. *Jñānayoga* works only in your *puja* room. You can't remain in your *puja* room all the twenty-four hours. Afterwards you have to come down and have a walk, have a talk, have a *'gupshup* [conversation]'. So you should be . . . it is more important to do *gupshup* and be sentenced to God consciousness at the same time.

Mayā tu sa ekaiva niṣṭoktā jñāna kriya mayatvātsaṁ vittattvasyeti [comm.], I have in my old lives related in the past–this is only one pathway. Because pathway is of knowledge and pathway is of action. And in these two pathways the pathway of action works continuously,

whereas the pathway of knowledge does not work continuously. It stops, at times; from time to time it stops. You have to stop this pathway of [knowledge].

Do you understand?

DENISE: Yes.

SWAMIJI:

na karmaṇāmanārambhāt . . .

It will be cleared in those two more ślokas, 4th and 5th.

DVD 3.1 (10:21)

न कर्मणामनारम्भान्नैष्कर्म्यं पुरुषोऽश्नुते ।
न च संन्यसनादेव सिद्धिं समधिगच्छति ॥४॥

na karmaṇāmanārambhānnaiṣkarmyaṁ puruṣo 'śnute //
na ca sannyasanādeva siddhiṁ samadhigacchati //4//

Na karmaṇāmanārambhāt, if you just discard doing any action, you cannot remain inactive, even then you cannot remain inactive. If you just discard all the actions, but still then you cannot remain inactive.

Why?

In mind you'll do some acting, you'll think. You'll do something or the other thing in mind, in intellect, in ego. Or you'll do yawning, or you'll sleep, you'll do something. Without doing you cannot remain just like a dead body. *Naiṣkarmi* is where there is nothing to be done. *Naiṣkarma* is not possible. *Naiṣkarma* means being inactive for all times. It is not possible, it cannot be, it does not succeed.

Na ca sannyasanādeva siddhiṁ samadhigacchati, just to discard all activities, you cannot get entry in God consciousness in its real sense.

DVD 3.1 (12:03)

नहि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।
कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥५॥

nahi kaścitkṣaṇamapi jātu tiṣṭatyakarmakṛit /
kāryate hyavaśaḥ karma sarvaḥ prakṛiti jairguṇaiḥ //5//

Nobody in this world can remain without any action. Some action or any action he will do. If he does not do in movement, still he will do in mind, still he will act in ego, still he will do something inside. *Kāryate hyavaśaḥ karma sarvaḥ prakṛiti,* everybody, it is necessary that everybody works according to their nature. They will do something. If they do not do any action through body, but through mind they will do.

Jñānaṁ kramaṇā rahitaṁ na bhavati, karma ca kauśalopetaṁ jñānarahitaṁ na bhavati [comm.], *jñāna* cannot remain without actions, and actions cannot remain without knowledge. Actions and knowledge are interdependent. *Ityekameva vastu jñānakarmaṇī,* it is only one element, *jñāna* or *karma.*

It is well said in Śaivite philosophies:

'na kriyārahitaṁ jñānaṁ na jñānarahitā kriyā /
jñānakriyāviniṣpanna ācāryaḥ paśupāśahā' //

Action cannot remain without knowledge, and knowledge cannot remain without action. So the master who is efficient in activity and knowledge both, simultaneously, he can elevate the whole universe. He alone is capable of elevating the whole universe.

Do you understand?

Tasmājjhānāntarvarti karmāparihāri [comm.] *karma*, action, which is residing in the center of knowledge, you cannot avoid it. You cannot avoid it. It is impossible to avoid that *karma*, action.

Yataḥ paravaśa eva kāyavāṅbhanasāṁ parispandāt [comm.], *paravaśa eva* means dependently, he will be dependent to do something. Without doing something he won't remain, he won't live.

Still he will breathe! If he does not do anything still he will breathe. If he does not do anything he will think. If he does not do anything he will sleep and go in dreaming state, and do there activities; rise and walks, rides in pathways, in dreaming state. He will do something.

DENISE: So that's action too?

SWAMIJI: Yes, actions are predominant everywhere.

Now, if you say that, "No, I want to remain like this", i.e. eyes closed, *bas*! Don't move your body that, "I want to remain like this", if you say that, I have got answer to that.

DVD 3.1 (16:07)

कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।
इन्द्रियार्थान्विमूढात्मा मुढाचारः स उच्यते ॥ ६ ॥

karmendriyāṇi samyamya ya āste manasā smaran /
indriyārthānvimūḍhātmā mūḍhācāraḥ sa ucyate //6//

Karmendriyāṇi, all organs of action, who will squeeze all organs of action, his own organs and *ya āste,* who sits just *manasā smaran*, through mind what will he do? *Indriyārthān,* through mind he will be thinking, he will go here and there. And his disciple will think, "Our master is in *samādhi.*" [And] sometimes he goes to sleep . . .

Who?

DENISE: The master.

SWAMIJI: . . . their master, who is just idly sitting for meditation. This meditation is fraud. This meditation does not work.

Indriyārthān, he goes here and there through mind, *mūḍhācāraḥ sa ucyate; mūḍhācāraḥ*, he is fraud and he is no good master. He is just [more] wretched than an ordinary person. An ordinary person who works day and night in garden, and goes on digging the ground and everything, that person is far better than that yogī who sits like this. [Swamiji sits straight.]

Right?

yastvindriyāṇi manasā . . .

Now who is best one. Best yogī is that person . . .

DVD 3.1 (18:09)

यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन ।
कर्मेन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ॥७॥

yastvindriyāṇi manasā niyamyārabhate 'rjuna /
karmendriyaiḥ karmayogamasatkaḥ sa viśiṣyate //7//

The one who is always walking, talking and fully aware of God consciousness while walking, while talking, while doing '*gupshup*' [conversation] and seeing, shaking hands; *karmendriyaiḥ karma yogam asatkaḥ,* without being attached to all these, he sees, he goes on the pathway for a change, but he does not know where he went and wherefrom he returned. Because, it is just like *rathyaṁ grāmaṇe tṛiṇaparaṇādivat,* when you walk on the roadside, you see on the roadside here and there–when you go in motorcar, motorcar ride–you see leaves and everything on the right side on the left side of your car, but that impression of leaves do not remain in your mind. it is just *nirvikalpa.*

Like that you should act in this world.

DVD 3.1 (19:54)

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।
शरीरयात्रापि च ते न प्रसिद्ध्येदकर्मणः ॥८॥

niyataṁ kuru karma tvaṁ karma jyāyo hyakramaṇaḥ /
śarīrayātrāpi ca te na prasiddhyedakarmaṇaḥ //8//

So you should do action, always do action with God consciousness. *Karma jyāyo hyakramaṇaḥ, karma* is, action is, very superior, most superior; more superior than discarding actions. *Śarīrayātrāpi ca te, śarīrayātrā* means this bodily existence also is dependent to *karma.* Without *karma* body won't exist, body won't live, it will be shattered to pieces.

DVD 3.1 (20:55)

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।
तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥९॥

yajñārthātkarmaṇo'nyatra loko 'yaṁ karmabandhanaḥ /
tadarthaṁ karma kaunteya muktasaṅgaḥ samācara //9//

O Arjuna, you should do actions *yajñārthā,* you should do actions, leave actions in God consciousness, *bas*! don't crave for its fruit; all your action will bear no fruit. And when they bear no fruit, what is remaining in the background of fruit? Knowledge of Parabhairava, supreme Bhairava state will shine automatically.

JOHN: What does it mean, he says it won't bear fruit, these actions will bear no fruit? I mean it bears some fruit . . . what does it mean?

SWAMIJI: No, these actions will bear fruit when you ask for them, when you ask for fruits. When you do actions and remain in God consciousness, always be introverted, and do all

actions, then there will be no fruit from that. And that fruit will be automatically, knowledge of Parabhairava.

JOHN: So what is it when some fruit comes? I mean, in other words you do something and some result comes from that. That is not the same kind of fruit?

SWAMIJI: No, that fruit should not come, that is wrong way of action.

JOHN: No, I agree with that, but . . .

SWAMIJI: Wrong way of action is to pray for this *karma* [action].

"This *karma* [action] should be successful. Any *karma*, any action which I do, it must be successful, it must remain successful, it must not remain undone, it must have some fruit, it is worthwhile to have some fruit from my actions."

This you should not have!

As long as you have this idea, this desire that, "I want some good action from this fruit[16]," you won't, you are not . . . you are away from God consciousness.

You go on doing your work, you go on serving Viresh wholeheartedly: "it is my duty to serve Viresh, Viresh is my own self I must serve him, I must see that he is alright." But his attachment you should not have. If you don't have his attachment, Viresh will be fine and you will also be fine. You will be sentenced in God consciousness at that time. This is how we work in action.

DENISE: I don't have attachment to him.

SWAMIJI: Huh?

DENISE: If I serve him, I take care of him, but I don't have attachment to him.

SWAMIJI: No, don't have attachment. See that it is your duty because I am mother. I have been made, placed, on the post of mother-ship. I am a mother and he is my son. So this is my duty to serve him. It is my duty to see that he is alright. *Bas*! That is all. And he will be alright; you will be alright. This is how we act.

There must not be attachment of any action.

As long as you do this job, you remain away from God consciousness.

JOHN: So in other words when you pray for example, you should pray just for prayer sake, not for getting some fruit from that prayer.

SWAMIJI:

yadaprārthyamānaṁ phalaṁ tat jñānam
(comm. chapter 2:48)

He has said in his commentary of Bhagavad Gītā, *yat aprārthya mānaṁ phalaṁ*, that which is not asked, that fruit from your actions which is not asked, which is not craved for– that is knowledge, that is Parabhairava knowledge. Parabhairava knowledge will come automatically there; it will shine.

This is cream of Śaivism . . . it is renewed Śaivism.

For this purpose I came to tell you this secret.

DVD 3.1 (26:00)

सहयक्षाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।
अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक् ॥१०॥

16 Swamiji means to say "I want some good fruit from this action."

sahayajñāḥ prajāḥ sṛiṣṭvā purovāca prajāpatiḥ /
anena prasaviṣyadhvameṣa vo'stviṣṭakāmadhuk //10//
[not recited in full]

Prajāpati means Brahma. It is translated by all commentators of Bhagavad Gītā–*Prajāpati* means Brahma. They commentated upon *prajāpati* as Brahma, who is creator of this whole universe; not protector, nor destroyer, nor concealer, nor revealer.

JONATHAN: Just creator.

SWAMIJI: Creator.

But he has translated this; Abhinavagupta has translated *prajāpati* means *paramātma* Parabhairava. *Prajāpati* means *paramātma,* Parabhairava.

Prajāḥ sahaiva karmabhiḥ sasarja [comm.], he created this whole universe right from *pṛithvī* [earth] to *śāntātīta kalā.*[17] He created this whole universe–this is *prajāḥ. Sahaiva karmabhiḥ sasarja,* he created with actions. Lord Śiva created all this stuff of his glamour, outside glamour. This is his glamour, outside glamour . . .

What is outside glamour?

DENISE: His creation.

SWAMIJI: His creation, whatever he has created

. . . it is his outside glamour, stuff. He created this stuff with actions. Only he made this discrimination with actions, *uktaṁ ca tena,* and then while creating this stuff he told them, he instructed them:

prajānāṁ karmabhya eva prasavaḥ santānaḥ, etānyeva ceṣṭaṁ saṁsāraṁ
mokṣaṁ vā dāsyanti / [comm.]

All these actions, whatever you do, will give you liberation and will give you enjoyment of the world. Enjoyment of the world they will give you when you will have attachment for whatever you do. And whatever you do, if you'll have no attachment, then he will do you, he will liberate you, and fix you in my nature, in Parabhairava state. You will become Parabhairava then.

Do you understand?

JOHN: If you do action with attachment, then you get joy. If you do actions without attachment to your fruits, then you do get enlightened state.

SWAMIJI: Yes.

yatra yeṣāṁ mokṣaprādhānyaṁ taireva viṣayāḥ
[comm. intro to śloka 11]

But the discretion is here, related by Vyāsa (in Mahābhārata, in this Bhagavad Gītā chapter), that actions, when actions divert you, sentence you to *mokṣa*, liberation, Parabhairava state, those [aspirants] are likely fit for enjoyment of world. They should enjoy the world. Other persons who have not capacity of *mokṣa*, they should not be allowed to touch anything in this world. All these enjoyments are best to possess by those who are worthy of Bhairava state; enjoyments must be enjoyed by those people.

Which people?

DENISE: That are in Parabhairava state.

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17 "The fifth and last enclosure [of creation] is known as *śāntātīta kalā.* Here you will only find the existence of *Śiva tattva.*"–*Secret Supreme* 2:12.

SWAMIJI: Parabhairava state. Others should not be touched, they should not be allowed to touch this enjoyment. They are not worthy. They should be kept aloof, "no, you have no right to eat, you have no right to talk, you have no right to think, you have no right to think about anything." All rights are reserved by Parabhairava.

Food is for Parabhairava, that person who is likely to go in Parabhairava state, food is meant for him. Who is likely to go enjoyment of one thousand captivating the whole universal ladies, he is capable of that. Others have no right to touch any lady. Those have got . . . those are free. They can do anything whatever, any nonsense they can do. And sensible act also is prohibited for those who are not capable. They can not do sensible also, what to speak of . . .

DENISE: Insensible.

SWAMIJI: Yes.

Nobody has commentated upon this verse of Bhagavad Gītā other than [like] Abhinavagupta.

DVD 3.1 (32:48)

देवान्भावयतानेन ते देवा भावयन्तु वः ।
परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥ ११ ॥

devānbhāvayatānena te devā bhavayantu vaḥ /
parasparaṁ bhāvayantaḥ śreyaḥ paramavāpsyatha //11//

Deva (*deva* does not mean Gods, you have not to satisfy Gods), *deva* means *krīḍanaśīlā indriya vrittayaḥ* [comm.], your own organs, your own organs are Gods. *Karaṇeśvaryo devatā*, these organs, your bodily organs are all *devās*. *Rahasya śāstra prasiddhaḥ*, they are nominated in *Rahasya śāstra* (Śaivite books), *tā anena karmaṇā tarpayata*, those, your organs, you should feed by these *karmas* [actions]: by giving them good food, good taste, good enjoyment, *ghee*, *paratha*, *pulau* [fried rice], everything, whatever fine [things] you can get for them, for your own organs. Feed them with many delicious things. Give them delicious food.

This is [what] I wanted, I craved to tell you.[18]

Tṛiptāśca styastā, when your organs are *tṛiptā* (*tṛiptā* means satisfied with these enjoyments), *vo–yuṣmān ātmana eva svarūpamātrocitān bhāvayantu*, they will give you *apavargā*, they will make you reside in the real state of Parabhairava. After this enjoyment when you feed your organs with delicious foods in Parabhairava state, after, when feeding is over, then you will rest, just at the time of rest you will have trance in Parabhairava state at once. They will give you this fruit. Because *svātma sthiti yogyatvāt*, you become fit to reside in Parabhairava at that time.

evam-anavarataṁ vyutthānasamādhi[samaya]paramparāyām
[comm.]

So in *vyutthāna*[19] you have to feed them. When you are out of Parabhairava state you have to feed them. Whom? Your organs. And just after feeding you will remain in Parabhairava state, that is the fruit.

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18 Swamiji is talking to John and Denise that he was craving to tell them his new revelation on this Bhagavad Gītā. [*Editor's note*]

19 Here *vyutthāna* means in the external cycle of worldly activity. [*Editor's note*]

But he says, "it is worthwhile for only those who are likely to go in the state of Parabhairava, these delicious things are meant for those persons. These delicious things are not meant for worldly people, who will waste it."

11th śloka is finished, *bas*!

na kevalamitthamapavarge yāvatsiddhilābhe'pyayaṁ mārga
[comm. intro to śloka 12]

It is not . . . this was done for those who reside in Bhairava state, this was done for those persons [in] Bhairava state–they have got all right to take delicious things.

Those who are others, who are not fit for focusing their thoughts on Parabhairava state, for those also it is essential, if they take [food] . . . (in fact there is no need to feed them at all), now, if you feed them at all, still they should make the good purpose of that. If they are fed in ordinary way (*channa dhal* or *masala dhal* or whatever it is–not delicious food); if they take some sweet food, for those also it is essential to take good purpose of this. If they take food they should thank God and be grateful to him. They have been blessed by this food also, which they didn't deserve, but for that also they should be grateful to God.

Otherwise they are thieves. They get food from Parabhairava and don't utilize it in a good way. They should also take good chance of reciting the mantra of Parabhairava from a distance. They should also do some *sādhana* after taking their food.[20] Otherwise they have no right to take food.

DVD 3.1 (39:31)

इष्टान्कामान्हि वो देवा दास्यन्ते यज्ञभाविताः ।
तैर्दत्तानप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः ॥१२॥

iṣṭānkāmānhi vo devā dāsyante yajñabhāvitāḥ /
tairdattānapradāyaibhyo yo bhuṅkte stena eva saḥ //12//

Otherwise, when these *īndriyas,* these organs are fed with good things (nearly good things, they get it from Bhairava; they get those things from Bhairava), but for that sake also they should be thankful to Bhairava and make good purpose of *sādhana*, some *sādhana*.

Maybe it is not that *sādhana* to that extent what we do already in Śaivism; but they should still do some thanks for God. They should remember God. Maybe from distance but they should remember that. If they don't remember they are thieves. They are snatching things from God and not . . .

DENISE: Not thanking him.

SWAMIJI: . . . not thanking him.

DVD 3.1 (41:04)

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्विषैः ।
भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात् ॥१३॥

20 Swamiji advised that, "After taking food it is a good practice to sit quietly and reflect on the cycle of nature in relation to what you have eaten. For instance: the seasons, the rain, the sunshine, the moon, the seeds, the soil, the time taken to grow, the cultivating, cooking and preparation; in all, everything up to the food arriving on your plate." [*Editor's note*]

yajñaśiṣṭā śinaḥ santo mucyante sarvakilviṣaiḥ /
bhuñjate te tvagham pāpā ye pacantyātmakāraṇāt //13//

Those great saints they take this [food], they perform this *yajña* (this is a kind of *havan*, to do *svāhā* [offering] in organs, delicious food in organs); they are freed from all sins and bad acts. And on the contrary, those who only take good food, and in return they don't thank them [God], they don't think of them [God], they are eating just sinful things. They are sinners. They are one kind of thieves. They are snatching things from God and not behaving them properly in return.

Now *14th* and *15th ślokas*.

DVD 3.1 (42:56)

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसंभवः ।
यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥१४॥
कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ।
तस्मात्सर्वगनं ब्रह्म नित्यं यज्ञे प्रतिष्टितम् ॥१५॥

annādbhavanti bhūtāni parjanyādannasambhavaḥ /
yajñādbhavati parjanyo yajñaḥ karmasamudbhavaḥ //14//
karma brahmodbhavaṁ viddhi brahmākṣarasamuddhavam /
tasmātsarvagataṁ brahma nityaṁ yajñe pratiṣṭitam //15//

Now he has, Abhinavagupta has, commentated upon these two *ślokas* in unique way.

All other commentators have translated these two *ślokas 'annādbhavanti bhūtāni'*, [as] *anna* means by food (*anna* means whatever is produced, the production from fields), by that, *bhavanti bhūtāni*, people are created, people are soaked and they get life. *Parjanyādanna sambhavaḥ*, but *anna* is produced by rains, occasional rains. Occasional rain comes in fields and this fields are produced, and they produce that production: say *moong*, *dhal*, *śali* [rice]. But rain comes only when you perform *havan*. It is said in *śāstras* that unless we ~~don't~~ perform *havan* this rain does not come. By performing *havan* rain comes, *yajñāt bhavati parjanyo*.

Yajñaḥ karma samudbhavaḥ, and *havan* is produced by *karmas*, actions; good actions. When you produce *sāmagri* for *havan–til* [sesame], *sarśap*, ghee–all those you offer it in haven, then *varśa* [rain] comes and production is produced in fields.

Karma brahmodbhavaṁ viddhi, that *karma* is produced by *Brahma*, it is translated by other commentators this way.

Brahmākṣarasamuddhavaḥ, brahma is produced by *ākṣara*. *Ākṣara* means who is always established in the upper world–that Anantabhaṭṭāraka.[21] *Tasmātsarvagataṁ brahma nityaṁ yajñe pratiṣṭitam*, so *yajña* is the foundation of all sources of beings. This way everybody has commentated upon these two *ślokas*.

Now see the unique meaning of Abhinavagupta.

You write down! You write down with pencil.

21 *Anantabhaṭṭāraka* (also known as *Aghoranātha*), is the chief assistant of Lord Śiva who resides between *māyā* and *śuddhavidyā tattva*. As the controller of *karma* it is *Anantabhaṭṭāraka's* job to create, protect and destroy according to the theory of our actions. Tantrāloka 6:172 etc.

There is *anna* (*anna* is first), *anna*, food, first number. *Annādbhavanti bhūtāni. Bhūtāni* means these souls, which are born.

JONATHAN: These what?

DENISE: Souls.

JONATHAN: Souls.

SWAMIJI: Yes. This is second.
And that *parjanyāt annasambhavaḥ*; *parjan* is another one, third. *Parjan* means . . .

JOHN: *Parjan?*

SWAMIJI: *Parjan* means *megha.*

JOHN: *Megha* . . . *parjan* means?

SWAMIJI: Clouds and rain. *Parjan* means rain, clouds.
What is it, is third?

JOHN: Yes.

SWAMIJI: And that *yajñādbhavati parjanyo, yajñā* is another, fourth. And *yajñaḥ karma samudbhavaḥ, karma* is fourth.

JOHN: Fifth.

SWAMIJI: Huh? Fifth?

JOHN: Yes: food, souls, clouds, sacrifice; *annād, bhūtāni, parjan* and *yajña.*

SWAMIJI: How many?

JOHN: That is four.

SWAMIJI: Four.

JOHN: And *karma?*

SWAMIJI: *Karma* you have done, fourth?

JOHN: Is *karma* part of *yajña*?

SWAMIJI: Yes. *Karma brahmodbhavaṁ viddhi,* it is from Brahma, *karma* is produced by *Brahma. Brahma* is fifth. *Brahma akṣara samudbhavam, Brahma* is produced by *akṣara.*

JOHN: *Brahma* is produced by which?

SWAMIJI: *Akṣara. Akṣara,* who is un-perishable, *akṣara* [Anantabhāṭṭaraka].
So *brahma* is always residing who is established on *yajña.*
Now these six[22] he [Abhinavagupta] translates in his unique way.
Annād, anna what is *anna*?

avibhāgabhogyasvabhāvāt kathañcinmāyāvidyākālādy-anekāparaparyāyāt
[comm.]

Aparaparyāyāt . . . anna. Anna is not called, actually *anna* is not food, which is eatable. *Avibhāga bhogya svabhāvāt,* which is *bhogya, bhogya* means . . .

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22 In Swamiji's earlier translation the six are: *anna, parjan, yajña, karma, brahma* and *akṣara.* Each is produced by the next, i.e. food by rain, rain by *havan, havan* by action, action by *brahma*, and *brahma* by Anantabhaṭṭāraka. [*Editor's note*]

na bhogyaṁ yatiriktaṁ hi bhoktustvatto vibhāvyate /
[Bhagavad Gītā 4:26]

. . . *bhogya,* whatever is eatable, eatable cannot be separate from *bhoktā*. One is *bhogya,* one is eaten; another is eating [*bhoga*]; one is eater [*bhoktā*].

Do you understand?

JOHN: Eater, eating and eatable.

SWAMIJI: There are three aspects. This is eatable, this is food, this is eatable, it is *bhogya*. *Bhoktā* is who is eating it. And there is then the eating process, process of eating. So there are three aspects in this aspect. In this triple aspect there are three things: one is *prameya*, another is *pramāṇa* and third is *pramāṭṛi*–subject, object and . . .

JOHN: Means of knowing, *pramāṇa*

SWAMIJI: . . . *pramāṇa* [cognition].

Na bhogyaṁ yatiriktaṁ hi bhoktustvatto . . . *bhogya* cannot be separated. You cannot see *bhogya* separated from *bhoktā*. When there is not *bhoktā* how will *bhogya* exist? *Bhogya* cannot exist. *Bhogya* is only when *bhoktā* is there. Object is then, object lives, object shines only when there is subject. Produced thing is that who comes from producer. If it is produced, who has produced it?

DENISE: Producer.

SWAMIJI: Producer. So there must be producer first and then it is produced. How can produced become without producer? How can it exist without producer?

So *bhoga* (*bhoga* is enjoying), *bhogya* is enjoyed, *bhoktā* is enjoyer; these three aspects are always shining everywhere, in each and everything.

For instance there is thali [plate], in front of Viresh there is thali, and in thali there are so many things, curds and everything–it is *bhogya*.

Who is *bhoktā*?

It cannot remain . . . the thali cannot eat the thali. The thali can only exist when Viresh is there to eat it. Viresh also cannot eat it until there is eating process (i.e. when he has got arms and hands and he throws it in his mouth). So this is three aspects are in each and every *bhoga* [enjoyment].

avibhāgabhogyasvabhāvāt kathañcinmāyāvidyākālādy-
anekāparaparyāyāt [bhūtāni vicitrāṇi bhavanti /
taccānnaṁ parjanyāt āvicchinnasaṁvitsvabhāvādātmanaḥ
bhoktṛitantrātmalābhatvādbhogyatāyāḥ] / [comm.]

Avibhāga bhogya svabhāvāt . . . *ātmanaḥ,* so *avibhāga bhogya svabhāvāt ātmanaḥ* means *māyā, kalā, vidyā, rāga, kāla, niyati* [etc.,]; all these, all these one hundred and eighteen worlds are *bhogya* [food]; one hundred and eighteen worlds are *bhogya*, right from *māyā* to *pṛithvī tattva* [earth], which are inseparable from *bhoktā* [enjoyer].

That is he said: *kathañcit māyā vidyā kāla ādi anekāparaparyāyāt,* all these *bhūtāni vicitrāṇi bhavanti* are varieties of men, people, souls. *Tat ca annaṁ*, that *anna*, *parjanyāt*; *parjanyāt* means, *āvicchinna saṁvit svabhāvāda atmanaḥ bhoktṛi tantrātma lābhatvāt bhogya tāyāḥ.*

Avicchinna saṁvit svabhāvāt who is knowledge, who is one with knowledge . . .

Because that knowledge, when there is no knowledge in known, when in known things, when there is no knowledge, how can you eat it? How can the eater eat it without knowledge?

Because if eater has not knowledge, why does he put that [food] in mouth? Why doesn't he put it in ear?

He has got that knowledge, and knowledge has got that . . . there is knower also. So three aspects are moving everywhere.

Now these three aspects are found in *bhoga* [enjoyment]. This is the manifestation of *bhoga*, threefold. First threefold manifestation is the manifestation of *bhoga*, and next threefold manifestation is the manifestation of *mokṣa*.

JOHN: *Mokṣa*?

SWAMIJI: *Mokṣa*. He will . . . in second *śloka*.

DVD 3.1 (57:03)

कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ।
तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥ १५॥

karma brahmodbhavaṁ viddhi brahmākṣarasamudbhavam /
tasmātsarvagataṁ brahma nityaṁ yajñe pratiṣṭitam //15//
[repeated]

Karma, brahma, and *ākṣara* are the three aspects, which are in *mokṣa*.
That is internal.

JOHN: So the first three, *anna* [food], *bhutani* [souls] and *parjanya* [rain] are both *bhoktā*?

SWAMIJI: *Bhogya* [enjoyed, objective.]

JOHN: And these *yajña* or *karma, brahma* and *ākṣara* are all part of *mokṣa*.

SWAMIJI: *Mokṣa*.

arātrayasandhānād- . . . mokṣamvyavahārati

Aviccinna saṁvit svabhāvād ātmanaḥ (earlier comm.)

sa ca parjanyo —

That *parjanya* is *bhoktā*, from *bhoktā* because *bhoktā* is always involved in *bhogakriyā* (*bhogakriyā* means in eating, the process of eating). *Bhogakriyā* is only possible when there is *svātantrya śakti*.

tat ca svātantryam – aviccinnam api anavacchinnānanta-svātantrya-pūrṇa-samucchalan-maheśvara-bhāva-paramātma-brahma-saṁsparśavaśāt /. . .

And it is . . . the last abode of that *mokṣa* is *param ātma brahma,* Parabhairava bhāva [state]. And then it goes to *akṣara, akṣarāt* means, . . .

. . . praśāntāśeṣaiśvaryataraṅgātsaṁvinmātrāt /

. . . when there is only the state of Parabhairava remains in the end.
So, three aspects are supplying *mokṣa*, and first three aspects are supplying *bhogā*.

evaṁ pravar . . . 16th śloka.

DVD 3.1 (59:27)

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।
अधायुरिन्द्रियारामो मोघं पार्थ स जीवति ॥ १६ ॥

evaṁ pravartitaṁ cakraṁ nānuvartayatīha yaḥ /
aghāyurindriyārāmo moghaṁ pārtha sa jīvati //16//

And this wheel, this *chakra*, which is already existing in this world to manifest the drama of *bhogā* and to manifest the drama of *mokṣa*–threefold is manifestation of drama of *bhogā*, and another threefold is manifestation of drama of *mokṣa*–and that person who does not follow this kind of treatment which is already in process, *moghaṁ pārtha sa jīvati,* his life has no meaning. That person's life has no meaning.

Because *yataḥ sa indriyeṣu-eva rama-ṭe nātmani* [comm.], because he is residing only in his own organs section, he does not go above that.

DVD 3.1 (1:00:52)

यश्चात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।
आत्मन्येव च सन्तुष्टस्तस्य कार्यं न विद्यते ॥ १७ ॥

yaścātmaratireva syādātmatṛiptaśca mānavaḥ /
ātmanyeva ca santuṣṭastasya kāryaṁ na vidyate //17//

And that person, who is on the contrary *ātma ratireva*, who is focused in his own nature of Parabhairava, and *ātma ṭriptaśca* who is satisfied with Parabhairava, *ātmanyeva ca,* who is actually resting in Parabhairava state, *tasya kāryaṁ na vidyate* he has nothing to do in this world. Whatever he does, he does for the sake of play, for the sake of just play. He has not a particular thing to be done. Whatever was to be done, he has done that. He has conquered the whole universe.

DVD 3.1 (1:01:52)

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।
न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥ १८ ॥

naiva tasya kṛitenārtho nākṛiteneha kaścana /
na cāsya sarvabhuteṣu kaścidarthavyapāśrayaḥ //18//

If he does, there is no meaning in that, his doing. If does not do anything, there is no meaning in that. And he is not dependent to anything in this world.

DVD 3.1 (1:02:38)

कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।
लोकसंग्रहमेवापि संपश्यन्कर्तुमर्हसि ॥ १९ ॥

karmaṇaiva hi saṁsiddhimāsthitā janakādayaḥ /
lokasaṁgrahamevāpi saṁpaśyankartumarhasi //19//

Now, if you say that you are Parabhairava, you don't need to do work, to do action in this world, but you should do, still you should do action. You must not mislead those who are ignorant persons. On the contrary you must try to behave in *pūja*. Do *pūja* with them.

"Yes, we will do *pūja*, come along!" Have gathering and go on doing havan.

So it is for the sake of world, not for him. He does not need to join this *pūja*. But for the sake of ignorant people he should do, he should act like that.

If he does not act then he should–it is his choice–if he does not do, but then he should remain out of society. As long as he is placed in society he has to act according to society's good-being.

"Come along we will do *pūja* of Śiva liṅga!" And get gathering and do pūja. Internally I don't need to do Śiva pūja, but he has to do.

Chapter Three • Part 2

यद्यदाचरति श्रेष्टस्तत्तदेवेतरो जनः ।
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥२०॥

yadyadācarati śreṣṭastattadevetaro janaḥ /
sa yatpramāṇaṁ kurute lokastadanuvartate //20//

Śreṣṭa, the person who is actually established in God consciousness–Parabhairava state–he is *śreṣṭa,* everybody recognizes him as great, very highly great person. Whatever he does people take the copy of his doing. If he does *utpattang* (*utpattang* means if he goes and becomes debauched in the presence of people), secretly he can become debauched, there is no fear for him; but in the presence of the world, as long as he is placed in society, he has to work out for the sake of society's well-being, he has to work out and maintain good behavior in their presence.

DENISE: Or else they will try to imitate him.

SWAMIJI: Yes.

JONATHAN: He must give a good example.

SWAMIJI: Yes.

Sa yat pramāṇaṁ kurute, whatever he does *lokas tat anuvartate,* all others will follow his deeds.

"Take my example, O Arjuna, take my example."

DVD 3.2 (2:11)

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किंचन ।

na me pārthāsti kartavyaṁ triṣu lokeṣu kiñcana /

"O Arjuna, I have nothing to do, I am full; I am always shining in my own nature of Parabhairava state. I have nothing to do."

नानवाप्रमवाप्तव्यं प्रवर्तेऽथ च कर्मणि ॥२१॥

nānavāptamavāptavyaṁ [pravarte 'tha ca karmaṇi] //21//

What for I have to do good things? Whatever good I had to obtain I have obtained already that good. *Pravarte 'tha ca karmaṇi,* still I do *karmas* [actions] for the sake of worldly people, so that they are not misled.

DVD 3.2 (2:38)

यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः ।
मम वर्त्मानुवर्तेरन्मनुष्याः पार्थ सर्वशः ॥२२॥

yadi hyahaṁ na varteyaṁ jātu karmaṇyatandritaḥ /
mama vartmānuvartante manuṣyāḥ pārtha sarvaśaḥ //22//
(It is vartaṇte it is not varteran.)

If I won't act in good actions and avoid bad actions in the presence of public, *mama vartmānu varteran manuṣyāḥ,* then all-round, all people will copy my actions. Then what will happen next?

DVD 3.2 (3:28)

उत्सीदेयुरिमे लोका न कुर्यां कर्म चेदहम् ।
संकरस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः ॥२३॥

utsīdeyurime lokā na kuryā karma jedaham /
saṅkarasya ca kartā syāmupahanyāmimāḥ prajāḥ //23//
[not recited in full]

I'll be forced to kill them. I will be forced to sentence them to hell. *Saṅkarasya ca kartā syām,* and I will do bad actions, *upahanyāmimāḥ prajāḥ,* and I will be forced to sentence them to heavy hells, so that they don't come out from that.

DVD 3.2 (4:08)

तस्मादसक्तः सततं कार्यं कर्म समाचर ।
असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः ॥२४॥

tasmādasaktaḥ satataṁ kāryaṁ karma samācara /
asakto hyācarankarma paramāpnoti pūruṣaḥ //24//

So, taking this into your consideration, O Arjuna, you should do all actions, in this world you should do all actions, before public without being attached to those actions. Internally you should be detached to those actions, which you are doing. Internally you are laughing at those actions, and putting flowers on *Śiva liṅga* and *"dhūpam samārpayāmi namaḥ, gandham, tilakam samārpayāmi namah, puṣpam samārpayāmi namaḥ, naivedyam . . . "*–all this. Actually it is nonsense for him. But in public you should not do that, you should . . . you should copy them, you should encourage them to do this. Otherwise they will be both ways fallen down. They have no courage to catch hold of that state of Parabhairava, and still they would be of some treatment if they would do some *pūja* or good actions.

DVD 3.2 (5:46)

सक्ताह कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।
कुर्याद्विद्वांस्तथासक्त श्चिकीर्षुर्लोकसंग्रहम् ॥२५॥

saktāḥ kramaṇyavidvāmso yathā kurvanti bhārata /
kuryādvidvāmstathāsaktaścikīrṣurlokasaṅgraham //25//

prāptaprāpaṇīyasya paripūrṇamanaso 'pi karmapravṛittau
lokānugrahaḥ prayojanam [comm.]

Prāptaprāpaṇīyasya what was to be gained, what was to be achieved, [the one] who has achieved that, *paripūrṇa manaso'pi,* whose mind is fully appeased all-round, *karma pravṛittau,* for him to do actions, *lokānugrahaḥ prayojanam,* there is only need, *bas*! to help people, to help people, those who are ignorant.

Ityatra, in this way *Śrībhagavān,* Lord Kṛiṣṇa, puts his own example. "Look at me, how I serve people like this. I do all *pūja* and everything, whatever everybody has to do I enjoy [with] them."

When Lord Kṛiṣṇa had to . . . when Indra showered that thunders and thunders to Gokkul, in his country of Lord Kṛiṣṇa, and all those citizens of Kṛiṣṇa, in Vrindavan, Gokkul [came] and he held that Govārdhan, Govārdhan mount on his hands and told all others, those citizens of that [town], to hold it with sticks.

"Because it is very heavy so you help me, hold it with sticks."

Then they were holding it, all those citizens of Govārdhan (he was also holding it), and then they thought that Lord Kṛiṣṇa is tired now. Lord Kṛiṣṇa is tired now by holding this; they implored Lord Kṛiṣṇa, "O Lord Kṛiṣṇa, *kinnosi*, you are tired *munjiśāyanam*, you will leave this, don't hold this, *vipraṁobhayam*, we will hold it now, we will hold it now for you. And he [Lord Kṛiṣṇa] laughed, but he continued to hold it. He laughed, in response he laughed only, but he continued to hold it.

But when they insisted, "no, leave it, leave it you are tired." *Śitilabuja* he only just kept it a little bit lower *pari bhoga nividatābhāvaśukha* they all . . . there was crack in all those citizens of their arms. They were just broken at once. Then he laughed and kept on lifting it. *Kopeṣuhasān harī jāyate* and he was smiling and holding and he was so glorified.

In the same way he puts all others to do work and join him.

Ityatra bhagavān-ātamānam-eva dṛiṣṭāntīkaroti [comm.] so he gives his own examples.

Kiṁca viditavedyaḥ karma cet tyajet, if he will shun altogether all good actions, that who is focused and established in Parabhairava state, if he at all leaves good actions in the presence of people, *tat-lokanāṁ durbheda evaika-prasiddha-pakṣaśithilitāsthā-bandhatvena-aprarūḍhilakṣaṇo jāyate,* then all others will be dashed down. You can't know what will happen to them. They'll simply be focused in hell.

Yataḥ karmavāsanām ca na moktuṁ śaknuvanti, the *vāsanā* the impression of *karma*, the impression of *māya*, the impression of kiths and kins, they can't leave, they have no capacity to leave the impression of kiths and kins. They have got attachment, they have got love, they have got *māya* all-round. *Māya* has enwrapped them in their own circle.

Jñānadhārāṁ ca nāśrayitum, that Parabhairava state they cannot touch, they cannot even think of Parabhairava state. They don't know, they will only imagine that our Lord Kṛiṣṇa is residing in Parabhairava state. They don't know what is Parabhairava state. They only say to people, "He is our Parabhairava," actually not knowing what is Parabhairava

actually. They announce in public that, "our Lord Kṛiṣṇa is residing in Parabhairava state!" If one asks them, what is Parabhairava state, they don't know.

Once Mahātma Gandhi had gone to tour in some village, ignored village. When Mahātma Gandhi told them, asked them, "Who is your king, who is your ruler?" They told him, "Some ruler must be ruling us; there must be some ruler who rules us."

DENISE: But they didn't know who it was.

SWAMIJI: They didn't know who was ruling them.

In the same way those who are ignorant persons they say, "There is some, there is Parabhairava, our Lord Kṛiṣṇa is residing in Parabhairava state," not knowing what Parabhairava actually is.

Yataste na samyagjñānena pūtāḥ; ato buddherbhedanaṁ–vicālanaṁ teṣāṁ paramo 'nartha, because they are not purified with the knowledge of Bhairava, those people, ordinary people. So to discard their nature of their own *pūja*, of their own way of circle, is nearly killing them, it is just ruining them. So you should not tell them to elevate your intellectual knowledge; elevate their intellectual knowledge. They should remain in that intellectual knowledge which they have already possessed, and you should support them.

JOHN: Not grace them.

SWAMIJI: Huh?

JOHN: Not raise them?

SWAMIJI: Not raise, no. They cannot rise. How can they rise? They have no such capacity to rise.

DVD 3.2 (15:51)

नबुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् ।
जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन् ॥ २६ ॥

na buddhibhedaṁ janayedajñānāṁ karmasaṅginām /
joṣayetsarvakarmāṇi vidvānyuktaḥ samācaran //26//

Buddhibhedaṁ, ajñānāṁ who are ignorant, *karma saṅginām* who are attached to their own work of limited circle, you should cooperate with them. You should not tell them that they are treading on wrong way. *Joṣayet sarva karmāṇi,* you should encourage them to do all those actions, good actions. And in their presence you should also do these good actions.

DVD 3.2 (16:46)

प्रकृतेः क्रियमाणानि गुणैः कर्माणि भागशः ।
अहंकारविमूढात्मा कर्ताहमिति मन्यते ॥ २७ ॥

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।
गुणा गुणार्थे वर्तन्ते इति मत्वा ना सज्जते ॥ २८ ॥

prakṛiteḥ kriyamāṇāni guṇaiḥ karmāṇi bhāgaśaḥ /
ahaṅkāravimūḍhātmā kartāhamiti manyate //27//

tattvavittu mahābāho guṇakarmavibhāgayoḥ /
guṇā guṇārthe vartante iti matvā na sajjate //28//

There is only one difference between ignorant persons, and that person who is residing in Parabhairava state. Who has got ego and who is residing in the limited cycle of limitation, he always thinks that, "I have done this, I have done this." And others who are residing in God consciousness they say, "Although I have done this, I have not done this. I am not doer; doers are the inferior cycle of organs. I am not the doer." This is the difference between the one who is residing in Parabhairava state and the other one who is residing in his limited circle of being.

प्रकृतेर्गुणसंमूढाः सज्जन्ते गुणकर्मसु ।
नानकृत्स्नविदो मन्दान्कृत्स्नविन्न विचालयेत् ॥२९॥

prakṛiterguṇasaṁmūḍhāḥ sajjante guṇakarmasu /
tānakṛitsnavido mandānkṛitsnavinna vicālayet //29//[23]
[not recited]

So you should do one thing, if you ask me Arjuna, . . .

DVD 3.2 (18:46)

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।
निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥३०॥

mayi sarvāṇi karmāṇi saṁnyasyādhyātmacetasā /
nirāśīrnirmamo bhūtvā yuddhyasva vigatajvaraḥ //30//
[not recited in full]

Mayi sarvāṇi karmāṇi surrender all your actions, all your deeds, to me, who is your master. *Adhyātma cetasā,* focus your mind on Parabhairava state. *Nirāśīr* don't think [about] your kiths and kins, don't be well-wisher of kiths and kins, *nirmamo* don't get *I*-ness and *my*-ness of kiths and kins.

I-ness and *my*-ness you know?

"These are mine," i.e. *I*-ness and *my*-ness.

Yuddhyasva vigata jvaraḥ, just go on fighting, go on fighting in your own way and you'll become *jivan mukta* [liberated].

DVD 3.2 (19:43)

ये मे मतमिदं नित्यमनुवर्तन्ति मानवाः ।
श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते सर्वकर्मभिः ॥३१॥

ye me matamidaṁ nityamanuvartanti mānavāḥ /
śraddhāvanto 'nasūyanto mucyante sarvakarmabhiḥ //31//

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23 "They are played by prakṛiti, so they are attached to all the senses, and they do karmas (actions) according to śāstras. And the one who is elevated should not tell them that you are on the wrong path." Swami Lakshmanjoo, Bhagavad Gītā audio, USF archive.

Those fortunate persons who act according to this theory of mine, and they have got full faith in me, *anasūyanta,* and who do not get attached or detached from anybody . . .

For instance you are attached to your own cycle, you are detached to the other cycle; it is natural.

Don't be like that!

. . . *mucyante sarva karmabhiḥ,* they also are liberated from all good actions and bad actions; they also become Bhairava in the end, i.e. who have not these two cycles in tug.

DVD 3.2 (21:10)

ये त्वेतदभ्यसूयन्तो नानुवर्तन्ति मे मतम् ।
सर्वज्ञानविमूढांस्तान्विद्धि नष्टानचेतसः ॥३२॥

ye tvetadabhyasūyanto nānuvartanti me matam /
sarvajñānavimūḍhāmstānviddhi naṣṭānacetasaḥ //32//[24]

[not recited]

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ।
प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥३३॥

sadṛiśāṁ ceṣṭate svasyāḥ prakṛiterjñānavānapi /
prakṛitiṁ yānti bhūtāni nigrahaḥ kiṁ kariṣyati //33//[25]

Etasmiṁ jñāne ye na śraddhālava [comm.], in this Bhairava state of knowledge, who do not digest, *aviratam janma-maraṇādi-bhayabhāvitatvāt,* they have got, in future, they have got the threat of getting involved in the repeated cycle of births and deaths, after their death.

DVD 3.2 (22:22)

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।
तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥३४॥
श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वधर्मे निधनं श्रेयः परधर्मोदयादपि ॥३५॥

24 "Those who do not follow this way of action with devotion, they don't know anything. They have not achieved [even a] little bit of knowledge. So you should understand that they are destroyed; they are duffers." Swami Lakshmanjoo, Bhagavad Gītā audio, USF archive.

25 According to the position of your bodily structure, you act according to your prakṛiti. You should not say that it is wrong. It is according to the nature of your bodily structure you do like this. So you should understand that this is prakṛiti [and] this prakṛiti has nothing to do with me, I am separate from this. Swami Lakshmanjoo, Bhagavad Gītā audio, USF archive.

indriyasyendriyasyārthe rāgadveṣau vyavāsthitau /
tayorna vaśamāgacchettau hyasya paripanthinau //34//
śreyānsvadharmo viguṇaḥ paradharmātsvanuṣṭitāt /
svadharme nidhanaṁ śreyaḥ paradharmodayādapi //35//

Indryasi indriyasyārthe, take some organs, O Arjuna! *indriyasyārthe* for it's *bhoga,* to feed your organs, *rāgadveṣau vyavāsthitau,* there is essential [that] there will be *rāga* and *dveṣa,* there will be attachment and there will be detachment. There will be attachment for those who are your kiths and kins. There will be detachment for those who are not your kiths and kins. *Tayorna vaśamāgacchet,* you should not come into their grip, *rāga* and *dveṣa,* attachment and detachment, you should not come into their possession. *Tau hyasya paripanthinau,* they are absolutely . . .

DENISE: Misleading?

SWAMIJI: . . . misleading, and they are *śatru* (*śatru* means enemies, they are your enemies of God consciousness), they will spoil the treasure of your God consciousness. They will never allow you to rise in the cycle of God consciousness.

So it is better to reside in your own nature, and it is better for you to die in your own nature–nature of Parabhairava state.

Now Arjuna puts a question.

DVD 3.2 (24:44)

अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।
अनिच्छमानोऽपि बलादाक्रम्येव नियोजितः ॥ ३६ ॥

atha kena prayukto'yaṁ pāpaṁ carati pūruṣaḥ /
anicchamāno pi balādākramyeva niyojitaḥ //36//

Now I have got this question: I think I have found in my own consciousness, that there are two aspects in one's own body. I have understood that there are two aspects in one's own body. Who has understood?–Arjuna. Arjuna says I have understood that there are two aspects, one is speaking, "do this," another one says to him, "don't do this, it is bad." [One] who says that don't; [one] who says yes.

And afterwards it happens *anichamāno'po balād,* without willing to do, I go on, I thrust doing that. After doing that I repent, "what have I done?"

Who [are] these aspects, I have not understood who are they?

They are two parties inside me. One gives me encouragement to do, and another party gives me encouragement not to do. And in the long run I do, I commit that. After committing that I repent, "why I have done it?"

Who is that person who has committed this, and thrown me in this position?

Pāpaṁ pāpatayā vidannapi, if *papa,* sinful act, I already know that sinful act is already sinful act, you should not do it. And somebody asks me to do it, "Do it, what is it to you? Do it, for your pleasure, do it!" And somebody other party comes and he says, "No, don't do it, it is bad."

Who is doing this–this trouble?

Atrottaraṁ 'satyapi svadharme hṛidisthe āgantukāvaraṇakṛito'yaṁ viplavaḥ, na tu tadabhāvakṛitaḥ'[comm.], and the answer for that Lord Kṛiṣṇa places before him, before Arjuna.

Chapter Three

Now Lord Kṛiṣṇa answers Arjuna.

DVD 3.2 (27:55)

काम एष क्रोध एष रजोगुणसमुद्भवः ।
महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ ३७ ॥

kāma eṣa krodha eṣa rajoguṇasamuddhavaḥ /
mahāśano mahāpāpmā viddhyenamiha vairiṇam //37//

It is just *kāma* (*kāma* means desire), and *krodha* (*krodha* means it is *krodha* [wrath]). For instance you have got *kāma, kāma* means desire, you want to have that thing. When you don't have it, you struggle to do that, after great struggling, spending so much money; this is the desire for doing that, achieving that. When it does not take place then wrath [*krodha*] encircles you, you don't want to talk to anybody afterwards, if it does not happen.

There was one pros, prostitute, her name was Madhāllasa, Madhāllasa was greatest pros. He [She] was known and his [her] fees were tremendous fees. In the meantime Śukadeva, Vyāsa's son, was passing from the roadside. He was going somewhere but he was tired. He was tired, he was *brahmacharya*, he was filled with Bhairava state of being.

Who?

JONATHAN: Vyāsa's son.

SWAMIJI: Vyāsa's son. Vyāsa means who was . . .

JOHN: Compiler of this Gīta.

SWAMIJI: Mahābhārata.

He was walking, he was just . . .

He had not desire of sex at all, from the very childhood. He didn't know what is sex, what is sex and what is sexual intercourse and nothing. He had no knowledge of that. He was above that. He was residing in his own way in God consciousness. And he was *brahmacharya*, he was brilliant, he was shining just like Lord Śiva.

. . . and he was walking on the roadside. And this poor girl thought he wants to come to me.

Who?

DENISE: Vyāsa's son.

SWAMIJI: Vyāsa's son–Śūkadeva.

And she directed him from window on the market to come. He said, "all right, all right I'll come". He didn't know that he was caught.

And she lost interest in all her friends, at once, as soon as he stepped in his [her] bedroom.

Who?

JONATHAN: Vyāsa's son.

SWAMIJI: Śūkadeva.

And whatever best bedding she had possessed, all these years of doing this job, he [she] decorated that bed for his lying down. He stepped in that room and laid down, flat. He was tired.

Then she wanted to press his legs. She pressed his legs with great reverence, with great love. She said, "He is my real friend . . . I don't want any money from him. It is only blissful state that I have got from him."

Then she pressed for about one hour and half an hour and in the meantime any friend who came to see her with fees, she had locked inside all the doors and windows.

Who?

DENISE: She.

SWAMIJI: She had locked inside, and she didn't allow anybody to come inside. She wanted him only.

He said, "I want to go, I want to go now."

She said, "Where?"

He said, "Just here."

She thought that he is going for urinate or something and he will again return.

Then she opened the window and saw him passing, passing and passing and passing till he disappeared altogether. He didn't return afterwards at all, and it took her about, it was eleven at night, up to three, four a.m., in the morning, she was *bas*, thinking of that person. And he didn't return. [When] he didn't return then she slept. As soon as she slept she went in trance and became Parabhairava, became one with Parabhairava. Then she was called the greatest *Devī* residing in Parabhairava state after that. It was his grace.

So this is the grace how he showers grace to worthy and non-worthy. Everybody has the right to occupy that great state of wealth, Parabhairava state.

Now Arjuna places his question for this.

DVD 3.2 (35:49)

भवत्येष कथं कृष्ण कथं चैव विवर्धते ।
किमात्मकः किमाचारस्तन्ममाचक्ष्व पृच्छतः ॥ ३८ ॥

bhavatyeṣā kathaṁ kṛiṣṇa kathaṁ caiva vivardhate /
kimātmakaḥ kimācārastanmamācakṣva pṛicchataḥ //38//

O Lord Kṛiṣṇa, how it appears–this *kāma* and *krodha*? *Kathaṁ caiva vivardhate,* how it rises? *Kimātmaka,* what is the nature of this enemy? *Kimācāra,* what is the activity of this enemy? Please explain it to me so that I understand who is this enemy inside our consciousness.

Asya cotpattau kimkāranaḥ, how does it appear? How does it rise in one's own mind? *Vardhane ca ko hetuḥ,* how does it increase day by day? *Svarūpaṁ cāsya kīdṛik,* what is the nature of his formation? How does it get formed? When it takes the position and is established in one's own body, how does he act then?

Iti praśnāḥ, these are my questions. Please clear these questions to me.

श्रीभगवानुवाच

atra-uttaraṁ–śrībhagavān uvāca

Now *Śrī Bhagavān* places its answer.

DVD 3.2 (37:37)

एष सूक्ष्मः परः शत्रुर्देहिनामिन्द्रियैः सह ।
सुखतन्त्र इवसीनो मोहयन्पार्थ तिष्ठति ॥३९॥

eṣa sūkṣmaḥ paraḥ śatrurdehināmindriyaiḥ saha /
sukhatantra ivāsīno mohayanpārtha tiṣṭati //39//

This is supreme enemy [*śatru*] of the aspirant of truth, *dehinām*, one who has a body, one who has maintained a body, one who is existing in a body. *Indriyaiḥ saha*, along with the classification of all organs it is established in one corner of his intellect, *sukhatantra ivāsīno,* and creates *sukhābhasa.* Actually it is not *sukha,* it is not pleasure, but he gives this temptation of pleasure, there will be pleasure. In fact he is depriving you of God consciousness and keeps you absolutely away from its nature.

This is a very subtle enemy. *Ātartha,* when it rises, you can't mark how it rose in your intellect. It rises unknowingly. Secretly it rises.

DVD 3.2 (39:26)

कामक्रोधमयो घोरः स्तम्भहर्षसमुद्भवः ।
अहंकारोऽभिमानात्मा दुस्तरः पापकर्मभिः ॥४०॥

kāmakrodhamayo dhoraḥ stambhaharṣasamudbhavaḥ /
ahaṁkāro 'bhimānātmā dustaraḥ pāpakarmabhiḥ //40//
[not recited]

Stambhaharṣa smudbhavaḥ, and it gets strength by *stambha,* and *harṣa. Stambha* means *kulādyabhimānaḥ,* "I am such and such person!" *Harṣa* means *aham īdyaśaḥ,* "I am very great!" These egos are there.

ata evāḥ – ahaṁkāra iti [comm. intro to verse 41]

It is only due to ego. Ego gives its rise day-by-day [it] increases. How does it act to him?

DVD 3.2 (40:11)

हर्षमस्य निवर्त्यैष शोकमस्य ददाति च ।
भयं चास्य करोत्येष मोहयंस्तु मुहुर्मुहुः ॥४१॥

harṣamasya nivartyaiṣa śokamasya dadāti ca /
bhayaṁ cāsya karotyeṣa mohayamstu muhurmuhuḥ //41//

All his joy he extracts at once. All joy is gone in him, by this [*kāma* and *krodha*]. This is his activity inside the one [to whom] it appears. *Śokamasya dadāti ca,* it gives him grief. In place of *harṣa*, in place of joy he gives him grief. Joy it extracts; and grief is produced by him. *Bhayaṁ cāsya karotyeṣa,* and there is threat that I may die, something bad will happen to me. *Mohayamstu muhurmuhuḥ,* and it keeps him away from God consciousness. It keeps him away from the touch of God. This is the nature [of *kāma* and *krodha*].

Ata eva ca garvādvardhate'bhimānasvabhāvaḥ [comm.], it is *garu* (*garu* means ego). *Sukhabuddhiprakāreṇa ca jāyate,* by producing some vision of pleasure it gives rise inside.

Iti trayaḥ praśnāḥ parihṛitāḥ, these three questions are answered altogether.

DVD 3.2 (41:50)

स एष कलुषी क्षुद्रश्छिद्रप्रेक्षी धनञ्जय ।
रजःप्रवृत्तो मोहात्मा मनुष्याणामुपद्रवः ॥४२॥

sa eṣa kaluṣī kṣudraśchidraprekṣī dhanaṇjaya /
rajaḥpravṛitto mohātmā manuṣyāṇāmupadravaḥ //42//

O *Dhanaṇjaya,* O Arjuna! This enemy is *kaluṣī* (*kaluṣī* means very dirty enemy), *Kṣudra* (*kṣudra* means it has no substance at all–it is *kṣudra*), *kṣudra* means inside it is shallow, hollow.

What is hollow?

JONATHAN: Hollow.

SWAMIJI: Hollow.

Chidraprekṣī, he only watches where is the leakage, by which leakage I will enter, and destroy his all future blissful fruits, in *ihaloka*, in this life and [*paraloka*] here after. He watches those leakages, [by] which leakage I will enter in his consciousness and destroy his God consciousness altogether. *Rajaḥ pravṛitto,* and it is strengthened by *rajoguṇa. Rajoguṇa* gives it strength. *Mohātmā*, it is just *mohātmā*, *mohātmā* its nature is to ignore God altogether for good. *Manuṣyāṇāmupadravaḥ,* it is really *upadra* (*upadra,* means torture, torture for everybody).

Sa eṣa cchidrāṇi prekṣate [comm.], he watches the leakage by which leakage I will enter and destroy his whole status of wellbeing.

'Amunā cchidreṇāsyehalokaparalokau nāśayāmi', by this leakage I will destroy his, this *sukha* of this life and hereafter. I'll destroy his all peace of mind, here and hereafter.

Tathā ca mokṣa dharmeṣu, it is *mokṣa dharmeṣu*, in Mahābhārata it is said:

yatkrodhano yajate yaddadāti
yadvā tapastapyate yajjuhoti /
vaivasvatastaddharate 'sya sarvaṁ
moghaḥ śramo bhavati krodhanasya //

Yat krodhana, who is the embodiment of wrath, that person who is the embodiment of wrath, it is said in the Mahābhārata, *yajate,* whatever he offers in havan, whatever havan he does, *yat dadāti*, whatever he gives alms to people, needful, *yadvā tapastapyate*, whatever penance he undergoes for some long period, *tapasya*, *yat juhoti*, whatever *ahuti* he offers in havan, *Vaivasvatastaddharate'sya sarvaṁ, vaivasvata,* Lord Śiva withdraws everything from him.

All fruit of all these *tapasyas* is withdrawn by Lord Śiva.
So, the one who is embodiment of *krodha* . . .

JOHN: *Krodha* takes you away.

SWAMIJI: Takes away all your glory. All your glory is lost by *krodha* [wrath].

JONATHAN: Even if you are fully established in that?

SWAMIJI: Yes.

JONATHAN: And it still takes it away?

SWAMIJI: It does not take away, but it is subsided. It is subsided for the time being. Now *43rd*.

DVD 3.2 (46:52)

धूमेनाव्रियते वह्निर्यथादर्शो मलेन च ।
यथोल्वेनावृतो गर्भस्तथानेनायमावृतः ॥४३॥

dhūmenāvriyate vahniryathādarśo malena ca /
yatholvenāvṛito garbhastathānenāyamāvṛitaḥ //43//

Just as fire, flames of fire are, covered by smoke, just as flames, that shining flames of fire, are covered with smoke, they are covered with smoke, and *yatha adarśaḥ malena ca,* just as mirror is covered with dust over it, and you cannot see your shape at all in that mirror (I mean your reflection); *yatholvenāvṛito garbha,* just as this *garbha* in womb, *garbha,* that child is *āvṛita*, covered with that covering, womb, the covering of womb; *tatha anena ayamāvṛitaḥ,* in the same way, *anena,* this *krodha,* also covers this God consciousness. It is gone. It does not show its effect. It is there but it does not show its effect.

DVD 3.2 (48:34)

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।
कामरूपेणा कौन्तेय दुष्पूरेणानलेन च ॥४४॥

āvṛitaṁ jñānametena jñānino nityavairiṇā /
kāmarūpeṇa kaunteya duṣpūreṇānalena ca //44//

This is *nitya vairiṇāṁ,* eternal enemy of *jñāni. Jñāni* means who is filled with Bhairava knowledge. This *kāma* or *krodha* is the eternal enemy of *jñāni,* and who has *jñānam etena āvṛitaṁ, jñāna* is covered by him. *Duṣpūreṇānalena ca*: and this is *duṣpūreṇa analena ca,* just as in fire, whatever you throw, whatever you offer, it burns, it burns, it burns everything burns; there is no end, end of . . .

This *kāma* [desire], *'najatukāma kāmanāṁ upabhogena śameti,'* for instance, if you want to go to cinema, if you want to go for some pleasure, if you want to show TV; if you want to see TV, you'll see TV always; you won't remain without seeing TV. You will never be filled. [On the contrary], your hunger it gets its rise.

In the same way just as fire, whatever you throw in it, the fire gives more flames, more flames, it is more in power. And the more you keep it without giving it, then it subsides. Then it is calm, it becomes one with ashes, and there is no fire. Fire subsides altogether.

DVD 3.2 (51:17)

इन्द्रियाणि मनो बुद्धिरस्याधिष्टानमुच्यते ।
एतौर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥४५॥

indriyāṇi mano buddhirasyādhiṣṭānamucyate /
etairvimohayatyeṣa jñānamāvṛitya dehinam //45//

This is *45th śloka.*

Its seat, I'll tell you what is its seat–the enemy *kāma* and *krodha*–where is this enemy seated in one's body.

Organs, mind and intellect; these three: organs, mind and intellect, are its seat to sit on in one's body. *Etair vimohayatyeṣa* by these three this *kāma* and *krodha, vimohayatyeṣa* destroys the God consciousness of *ātma* and keeps him away from knowledge of God consciousness.

Ādau indriyeṣu satsu tiṣṭati [comm.], first it steps in organs. For instance, *yathā cakṣuṣa śatrur dṛiṣṭa,* just as when you see your enemy (see with your eyes), you lose your temper at once. When you see any enemy, you can't remain [calm], you lose your temper at once.

Do you understand?

DENISE: Yes, you start to breathe heavily. Your heart beats harder.

SWAMIJI: You breathe heavily and [think], "I want to quit that place at once." Because if, I would kill that enemy, but if I have not power to kill him, still I want to quit from that place. I don't want to stand there at all. So it appears in organs first.

Yathā cakṣuṣā śatrurdṛiṣṭa indriyapradeśe eva krodhamātmano janayate [comm.], first it gives shape in *indriyas* [organs]. *Tato manasi,* then it treads in mind, "what to do, what remedy I should do to get rid of this enemy?" *Tato buddhau,* then it passes in intellect, what is to be decided for him. If he has no power to kill him (because he [the enemy] is also powerful, he won't let him kill), *etaddvāreṇa mohaṁ janayan jñānaṁ nāśayati,* so God consciousness is subsided, it is shattered to pieces. There is no hope for maintaining God consciousness at all for him. God consciousness is shattered to pieces by this enemy.

Asya nivāraṇe upāyamāha, now I'll tell you how to get rid of this enemy.

DVD 3.2 (55:39)

तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ।
पाप्मानं प्रजहीह्येनं ज्ञानविज्ञाननाशनम् ॥४६॥

tasmāttvamindriyāṇyādau niyamya bharatarṣabha /
pāpmānaṁ prajahīhyenaṁ jñānavijñānanāśanam //46//

Tasmāt ādau indriyāṇi niyamya [comm.], whenever you see your enemy with your eyes, just quit and sit in your bedroom. Lock it inside and get subsided. Don't say a word to him. This is the best way of getting rid of this enemy.

If you stay there something bad will happen. You'll lose consciousness . . . *"haaa!"* Your lips will tremble and you'll dash down your father, you'll dash down your mother, you'll dash down your kiths and kins there. And you slap them and you'll be furious just like a wild beast all-around in your house. So it is better for you to quit and lock yourself inside.

And it is *jñāna* and *vijñāna*; this destroys *jñāna* and *vijñāna*. *Jñāna* means God consciousness, *vijñāna* means the trick of achieving God consciousness. Trick of achieving God consciousness and God consciousness, both are destroyed by this enemy. *Ataḥ pāpmānaṁ krodhaṁ tyaja,* so you must abandon it for good.

This is the essence of this.

Atra yuktiṁ śloka dvayenāha, now he places two *ślokas* how to get rid of this enemy.

DVD 3.2 (58:14)

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।
मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥४७॥
एवं बुद्धेः परं बुद्धा संस्तभ्यात्मानमात्मना ।
जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥४८॥

indriyāṇi parāṇyāhurindriyebhyaḥ paraṁ manaḥ /
manasastu parā buddhiryo buddheḥ paratastu saḥ //47//
evaṁ buddheḥ paraṁ buddhvā samstabhyātmānamātmanā /
jahi śatruṁ mahābāho kāmarūpaṁ durāsadam //48//

Just think with your self, *indriyāṇi parāṇyāhur,* there are organs which see this enemy, but these organs are not mine.

Indriyāṇi parāṇyāhur, indriyebhyaḥ paraṁ manaḥ and *mana* is, *mana* has nothing to do with *indriyās,* mind. Mind has nothing to do with [*indriyas*], mind is separate from organs. And intellect is absolutely separate from mind, *yo buddheḥ paratastu saḥ.* And my nature, my *ātma* is absolutely separate from all these three. So my soul is above these three. Why should I come into their grip–*indriyas, mana* and intellect.

Jahi śatruṁ, [so] kill this enemy, O Arjuna, which is *kāma rūpaṁ durāsadam,* which is not conquered by anybody in this world.

Evamindriya-utpannena krodhena kathaṁ manaso buddherātmano vā kṣobhaḥ ? iti paryālocayedir . . . [comm.], you should think over it, how *ātma* can be moved by the activity of these three organs.

Which organs?

DENISE: Mind, intellect and organs.

SWAMIJI: Yes.

Rahasyavidāṁ tvayamāśayaḥ, some elevated souls commentate upon these *ślokas* in this way; where I have no objection, where I have sympathy. *Buddhertaḥ paratra vatrate paro'haṁkāraḥ,* that is; above *buddhi* there is universal-I, above *buddhi* there is universal-I. Before that universal-I, "I am *kāma,* I am *krodha*, I am everything, I am everything, what to me, I am everything! What can only *krodha* do or *kāma* do to me? I will be unmoved." So it is universality.

This is Abhinavagupta's favorite procedure.

Do you understand?

Para ahaṁkāra, supreme universal *aham,* universal-I. Universal-I consciousness is beyond that. In universal-I consciousness this is also digested in one corner.

DENISE: *Kāma* and *krodha.*

SWAMIJI: *Kāma* [desire] and *krodha* [wrath] is nothing. *Kāma* and *krodha* is just one ray of that. For instance there is a big ocean, there are tides, there are bubbles like this. This is one bubble. What will one bubble, how will one bubble agitate this ocean? It can't be agitated; it is one bubble, what can one bubble do? So you should be above that. You should remain above that in universal God consciousness.

That way also there is no fear of *kāma* and *krodha.*

अत्त संग्रहश्लोकः

atra saṇgraha ślokaḥ

There is this conclusion of this chapter.

DVD 3.2 (1:03:19)

धनानि दारान्देहं च योऽन्यत्वेनाधिगच्छति ।
किं नाम तस्य कुर्वन्ति क्रोधाद्याश्चित्तविभ्रमाः ॥३॥

dhanāni dārāndehaṁ ca yo 'nyatvenādhigacchati /
kiṁ nāma tasya kurvanti krodhādyāścittavibhramāḥ

My property, my wife, my body, my kiths and kins–I am not my body, I am not my bank-balance, I am not my child, I am not my brothers, I am not my father, I am not my husband, I am not my wife–I am separate above it! *Kiṁ nāma tasya kurvanti krodhādyā citta vibhramāḥ,* how can *krodha* or *kāma* rise there in universality, in universal God consciousness. This is the conclusion.

Here ends the third chapter of Bhagavad Gītā

Chapter 4 • Part 1

श्रीभगवानुवाच

Śrī Bhagavān uvāca, fourth discourse.

DVD 4.1 (00:04)

एवं विवस्वते योगं प्रोक्तवानहमव्ययम् ।
विवस्वान्मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत् ॥१॥
एवं परम्पराप्राप्तमिमं राजर्षयो विदुः ।
स कालेनैव महता योगो नष्टः परन्तप ॥२॥

evaṁ vivasvate yogaṁ proktavānahamavyayaṁ /
vivasvānmanave prāha manurikṣvākave 'bravīt //1//
evaṁ paramparāprāptamimaṁ rājarṣayo viduḥ /
sa kālenaiva mahatā yogo naṣṭaḥ parantapa //2//

Evaṁ this way, *aham* I (I mean Lord Kṛiṣṇa is speaking), *evaṁ avyayaṁ yogaṁ,* this *yoga*, this *karma* yoga, I was in my last period of time *vivasvate proktavān, vivasvate* I was explaining this yoga to *vivasvate* (*vivasvate* means the sun, sun . . . I mean this sun, i.e. *Vivasvān*), I explained this yoga to *Vivasvān* (*Vivasvān* means this *sūrya*), when he was many, many, numberless centuries beforehand; I spoke this, I explained this yoga to *vivasvān.*

Vivasvān manave prāha, and *vivasvān* passed on this *yoga* to *Manuprajāpati. Manurikṣvākave 'bravīt; Manuprajāpati* explained it to *Ikṣvāku* king. *Evaṁ param parāprāptam*, in this way when it passed on from time to time *imaṁ* this yoga, *rājarṣayo viduh, rājaṛiṣi . . .*

(Rājaṛiṣi means those *ṛiṣis* who were kings, *kṣatriya ṛiṣis.* Because *rājaṛiṣi* means who have got power, who have got power of force to make you believe this. As this military rules; when there is military rule, by military force you have to accept this. In the same way those *ṛiṣis* who were monarchs, they understood this yoga.)

Then after many centuries passed on, this yoga was finished. Nobody knew this yoga. *Etacca guru-paramparayā prāptam-api* [comm.], this yoga it has passed on from one master to another master, that master to another master, *adyatve naṣṭaṁ* now it is finished, now nobody knows this yoga.

Ityanena bhagavānasya jñānasya durlabhatāṁ gauravaṁ ca pradarśayati, Lord Kṛiṣṇa speaks to Arjuna, that this knowledge is very ancient knowledge, and it is very important knowledge.

DVD 4.1 (04:12)

स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः ।

sa evāyaṁ mayā te 'dya yogaḥ proktaḥ purātanaḥ /3a

That yoga I have explained to you now, at this time, at this moment. Today I have explained to you the same yoga, which I had in the past told to all those Devās and Ṛiṣis and Brāhmaṛiṣis.

Why I have told you?

Who are you?

What qualification you have got?

भक्तोऽसि मे सखा चेति रहस्यमेतदुत्तमम् ॥३॥

bhakto 'si me sakhā ceti rahasyametaduttamam //3//

You are my devotee. *Sakhā ceti,* you are my friend also, you are my friend also. You are my devotee and you are my friend, both [so], *etat uttamam rahasyam,* this supreme secret I have explained to you.

Now Abhinavagupta commentates upon these two things: you are my devotee and you are my friend.

Friendship does not count, devotion counts. As disciple, disciple must have . . . the weight is in devotion. The weight is not put in friendship. Friendship is only vague. "If you are my friend I would not have told, explained to you at all. You are my devotee," *bhakto si me sakhā ceti.* You are my devotee and friend, *tvaṁ bhakto matparamaḥ,* you are my devotee (*paramaḥ* means supreme), *sakhā ca,* you are my friend also. Also means *ca śabdenā,* also, by this also, *ānvācaya ucyate–ānvācaya.*

Ānvācaya it is Pāṇini's grammar. The ruling of Pāṇini's grammar it is called *ānvācaya. Ānvācaya* means when it is not predominant. For instance *'bhikṣāmaṭa gāṁcānayau'*, this is explained in Pāṇini's grammar, as example. When guru says, guru asks his disciple, "O disciple go and collect alms for us from door to door; you beg, you collect eatable things from door to door, go on. Because we have to eat food, we have to cook food, get wood from forest, get rice, get dhal, get *channa*, get everything . . . all utensils, which we will cook here and eat. And at the same time, if you find our cow, who is grazing in fields (because there was not so much congestion of people; all was open, she [the cow] was grazing on grass), if you find cow you should also collect her to the *ashram.*"

That is *ānvācaya*–it is not important! Importance is put for collecting food and everything. This is not important.

In the same way you are my devotee–that is important!

Not as friendship, I would not have explained to you the real secret of Śaivism.

Do you understand?

Evaṁ bhaktiratra gurum prati pradhānaṁ, na sasvitvamapīti[comm.], this friendship does not count, devotion counts.

Arjuno bhagavatsvarūpaṁ jānannapi this Arjuna (this Abhinavagupta says), *Arjuna, bhagavat svarūpaṁ jānannapi,* although he knows the state of Lord Kṛiṣṇa, *loke sphuṭīkartu pṛicchati,* just to throw light in the world he asks, just to . . .

JONATHAN: . . . uplift other people.

SWAMIJI: Yes.

अर्जुन उवाच

arjuna uvāca

DVD 4.1 (09:28)

अपरं भवतो जन्म परं जन्म विवस्वतः ।
कथमेवं विजानीयां त्वमादौ प्रोक्तवनिति ॥४॥

aparaṁ bhavato janma paraṁ janma vivasvataḥ /
kathamevaṁ vijānīyāṁ tvamādau proktavāniti //4//

O Lord Kṛiṣṇa, *aparaṁ bhavato janma,* you are born now, you are born new in this period, *paraṁ janma vivasvataḥ, Vivasvan* was born long ago, so many centuries ago, *katham evaṁ vijānīyāṁ,* how can I understand that you were explaining this yoga to him? You were not there? How you were there and explaining this yoga to him? But I was not, I don't know about that?

श्रीभगवानुवाच

śrī bhagavān uvāca

Now Śrī Bhagavān places the answer before Arjuna.

DVD 4.1 (10:28)

बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।
तान्यहं वेद सर्वाणि न त्वं वेत्थ परन्तप ॥५॥

bahūni me vyatītāni janmāni tava cārjuna /
tānyahaṁ veda sarvāṇi na tvaṁ vettha parantapa //5//

This is fifth śloka.

Bahūni me vyatītāni janmāni tava cārjunam, I have passed so many lives, you have also passed so many lives, *tānyahaṁ veda sarvāṇi,* all those previous lives of mine, myself, I know one by one; *na tvaṁ vettha parantapa,* but you don't know, you have forgotten. You have forgotten your previous lives. You were also born in previous lives numberless times.

DVD 4.1 (11:20)

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।
प्रकृतिं स्वामधिष्ठाय संभवाम्यात्ममायया ॥६॥

ajo 'pi sannavyayātmā bhūtānāmīśvaro 'pi san /
prakṛitiṁ svāmadhiṣṭāya saṁbhavāmyātmamāyayā //6//

Ajo'pi san, if I am not . . . if I am unborn, I am never born, *avyayātmā,* I am imperishable, I don't die at all, *bhūtānām īśvaro'pi san,* if I am the Lord of Lords of everybody, *prakṛitiṁ svāmadhiṣṭāya,* my *prakṛiti,* my nature, I hold my nature in my Self, *saṁbhavāmi ātmamāyayā,* I am born by the *svātantrya śakti* of my free will, I get birth. When I am born, I will make you understand, when I take my birth in this world, again and again.

DVD 4.1 (12:36)

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमदर्मस्य तदात्मांशं सृजाम्यहम् ॥७॥

yadā yadā hi dharmasya glānirbhavati bhārata /
abhyutthānamadharmasya tadātmāṁśaṁ sṛijāmyaham //7//
[not recited in full]

O Arjuna, from time to time when *dharmasya glānirbhavati,* all *dharma,* all duty, which was to be held by people who are created in this world, they don't, they neglect that duty, *abhyutthānam adharmasya,* and they create this *'utphathām tamasha'*, i.e. they kill each other and they fight and they become demons, and *tat ātmāṁśaṁ sṛijāmyaham,* at that time I create my one ray, one ray to destroy all the devils in this world.

Śrībhagavānkila (this is Abhinavagupta's commentary), *śrībhagavānkila pūrṇaṣāḍ-guṇyatvāt,* Lord Kṛiṣṇa is *pūrṇa ṣāḍ guṇyatvāt,* he has got six aspects: *sarvajñatā, ṭriptiḥ, anādibodha, svatantratā, nityamalupta śaktiḥ, ananta śaktiśca ṣāḍāhur aṅgani maheṣvara,* these are six aspects of Lord Śiva.

Sarvajñatā, all-knowledge; *ṭritpti,* always full, no appetite, *ṭritpti*; *anādibodha,* knowledge, eternal knowledge, which has no end, which has no beginning, which has no span of time; *anādibodha,* and knowledge which is *anādi,* which is beginning-less and endless and span-less; *svatantratā,* he is always *svatantra* [absolutely independent]; *alupta śakti,* and his energy does not get exhausted by utilizing. If he utilizes his energy his energy does not become weak.

These are six great aspects of Lord Kṛiṣṇa.

So seventh *śloka* is finished.

What for I create my ray here in this world.

DVD 4.1 (15:40)

परित्राणाय साधूनां विनाशय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥८॥

paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛitām /
dharmasamsthāpanārthāya saṁbhavāmi yuge yuge //8//

To protect those who are saints here, and to destroy those who are sinners, for that I appear *yuge yuge,* from one *yuga* to another *yuga,* from that *yuga* to another *yuga,* I appear again and again.

Dharma samsthāpanārthāya, to see that *dharma, Sanatan dharma,* the ancient *dharma,* ancient duty is established properly in this world.

DVD 4.1 (16:32)

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।
त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥९॥

janma karma ca me divyamevaṁ yo vetti tattvataḥ /
tyaktvā dehaṁ punarjanma naiti māmeti so 'rjuna //9//

Anybody who realizes that my being born and my activities are all divine–my birth is divine and my activities are divine–whoever realizes this divinity of mine in action and in my birth, no matter if he is limited soul, but he will also get dissolved in my Being, at the end of his life. *Māmeti so'rjuna* and he becomes one with me.

Ata evāsya janma divyaṁ [comm.] he has got divine birth, because, *ātmamāyayā yogaprajñayā svasvātantryśaktyā ārabdhaṁ* he creates that birth not by theory of *karmas*, not as the fruit of his old *karmas*. No, it is fruit of his *svātantrya śakti*. By his free will he creates his birth. *Na karmabhiḥ,* it is not by past actions. I have no past actions. *Karmāpi divyaṁ*, my actions are also divine. Because, *phaladāna asamarthatvāt,* my actions have no fruit, they bear no fruit. This is just play. My actions are play, playful, and they bear no fruit.

Yaścaivam etattattvaṁ veti, anybody who concentrates upon my such body, with such divine activity and divine birth, *so'vaśyaṁ bhagavad-vāsudeva-tattvaṁ jānāti,* he will also become one with my divinity. No matter if he is a limited soul, he will become unlimited.

Tenth.

DVD 4.1 (19:22)

वीतरागभयक्रोधा मन्मया मद्व्यपाश्रयाः ।
बहवो ज्ञानतपसा पूता मद्भावमागताः ॥१०॥

vītarāgabhayakrodhā manmayā madvyapāśrayāḥ /
bahavo jñānatapasā pūtā madbhāvamāgatāḥ //10//

Many, you cannot imagine how many people have entered in my state of Bhairava. *Vītarāga bhaya krodhā,* after having discarded their attachment, discarded their fear, discarded their wrath, *manmayā* and they have sentenced their minds towards me only, *madvyapāśrayāḥ* and they are residing on my support.

And in the same way, *bahava,* you cannot imagine how many people, *jñānatapasā pūtā,* they are purified by their knowledge and by their austerities. *Madbhāvamāgatāḥ* they have entered in my universal Being and become Bhairava.

Tathā ca-evaṁ vidantaḥ manmayatvāt-paripūrṇecchatvāt krodhādirahitā niṣphalaṁ karma karaṇīyaṁ kurvāṇā bahavo matsvarūpam-avāptāḥ [comm], in the same way numberless people have come and become united with my Being.

Next:

DVD 4.1 (20:51)

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥११॥

ye yathā māṁ prapadyante tāṁstathaiva bhajāmyaham /
mama vartmānuvartante manuṣyāḥ pārtha sarvaśāḥ //11//

Those people who take refuge in me, *tāṁstathaiva bhajāmyaham,* I support them that way, in which way they take refuge in me. If they want money, I give them money. If they want kiths and kins, I give them kiths and kins. If they want to support their family members, I bestow them that. If they want nothing, if they want only me, I am at disposal to them; I am always with them then.

Mama vartmānu vartante manuṣyāḥ pārtha sarvaśāḥ, everybody is following my tradition. It is not tradition only who is following to become Bhagavān Bhairava himself. There are many who like to feed people, who like to construct temples, who like to make pathways, who like to support their children, who like to support their wives, support their masters, support their elders, support their husbands–I do that.

So everybody is fine, everybody is peaceful in this world.

Evameva madīyaṁ mārgaṁ manmayā amanmayāśca sarve evānuvartante [comm], all are treading on my path. Those who are away from my path, they are treading on my path. Those who are on the right path, they are treading on my path.

You understand?

This is the theory of Abhinavagupta.

Evam eva madīyaṁ mārgaṁ manmayā amanmayāśca sarve evānuvartante [comm], all are treading on my path. Those who are away from pathway, they are on my path. Those who are on the pathway, on the right path, they are on my path.

Nahi jyotiṣṭomādir-anyo mārgaḥ, when you perform *havan* for the sake of achieving the seat in heaven, or for the sake of achieving seat in this throne of becoming a universal king, that also is my *mārga,* that also is my seat. *Madīyaiva sā tatheccha,* it is my will. I have created all thrones; all thrones within and without. Within means in my body, without means . . .

DENISE: Outside my body.

SWAMIJI: . . . outside my body.

Vakṣyate hi, Lord Kṛiṣṇa will say onwards: *'cāturvarṇyaṁ mayā sṛiṣṭam'* I have created four *varṇas–brāhman, kṣetriya, vaiśyas* and *śudra.* I have created *brāhmanas,* one section, *kṣatriyas,* another section, *vaiśyas,* third section, and *śudras,* fourth section. But all are Hindus. If they are Mohammedans those are also Hindus. You are Christians they are also Hindus.

DVD 4.1 (25:08)

काङ्क्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः ।
क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा ॥१२॥

kāṅkṣantaḥ karmaṇāṁ siddhiṁ yajanta iha devatāḥ /
kṣipraṁ hi mānuṣe loke siddhirbhavati karmajā //12//

In this *mānuṣa loka,* where human body is being born (this is *mānuṣa loka,* where *marthyas* are born–you know, human beings), human beings are the source of rise again, or the source of falling down. This is the center. This is the chief center of falling down or rising onwards.

JOHN: Human being.

SWAMIJI: Human, yes, this . . .

JOHN: Body.

SWAMIJI: Yes.
That is exceptional when crows also rise.

JONATHAN: But it is possible.

SWAMIJI: It is also possible. But this is central, the center of growing and decaying. You can rise and you can fall, whatever is your wish you can do that. But this is the center to grow; this is the center to fall.

Mānuṣa eva loke bhogāpavargalakṣaṇā siddhirnānyatra, in this *loka* you can have *bhoga* and you can have *mokṣa* also. You can have enjoyment [*bhoga*] and you can have liberation [*mokṣa*] also, for good, becoming one with Bhairava.

DVD 4.1 (27:14)

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागतः ।
तस्य कर्तारमपि मां विद्धकर्तारमव्ययम् ॥ १३ ॥

cāturvarṇyaṁ mayā sṛiṣṭaṁ guṇakarmavibhāgataḥ /
tasya kartāramapi māṁ viddhyakartāramavyayam //13//

I have created four *varṇas,* four classes. I have not created four classes by birth. If you are born in England as a European and you have got qualities of Brahman, you are Brahman. *Guṇa karma vighāgataḥ,* your actions and your qualification is predominant, not your birth. If you are by birth English, it does not matter. Qualification matters. If you are by birth English, and in qualification you do deeds of Brahman, [then] you are Brahman. If you have got the qualities of Brahman, you are Brahman, because you have qualifications, not by birth. By birth it has no value.

Do you understand?

So I am its creator and destroyer also.

DVD 4.1 (28:51)

न मां कर्माणि लिम्पन्ति न मे कामः फलेष्वपि ।
इति मां योऽभिजानाति कर्मभिर्न स बध्यते ॥ १४ ॥

na māṁ karmāṇi limpanti na me kāmaḥ phaleṣvapi /
iti māṁ yo 'bhijānāti karmabhirna sa badhyate //14//

That person who believes in God, [and] he has no desire, if he acts it bears no fruit for him. If he desires, there is no desire for him; actual desire, he has no desire. This way, who understands and these aspects [he] realizes in me, in Bhairava, he becomes also Bhairava in the end who realizes. Because it is touchwood, whenever you think of Bhairava you become Bhairava, "*wurwurwurwur . . .*" you become Bhairava.

It gives you electrical shock and you are finished. You leave this limited body and possessions and everything, you are finished, you become Bhairava. In the end, after enjoying the welfare of kiths and kins and everything, and afterwards you get sentenced in supreme state of Parabhairava.

JONATHAN: At that time of death?

SWAMIJI: Yes, at the time of death.

Because this body is to be thrown in the end.

But for Parabhairava this body, he may throw it or he may close it, close it, this chapter. His body is not cremated; his body is not buried.

JONATHAN: Just disappears.

SWAMIJI: Yes, it disappears . . . (laughs) . . . in vacuum.

This is Abhinavagupta's theory. Sir, have you understood? I think you understand things day by day, more and more vividly.

JONATHAN: But you tell it so clearly.

SWAMIJI: What?

JONATHAN: You tell it so clearly, in such a simple way.

SWAMIJI: Thank you.

Mama kila kathamākāśakalpasya, I am just like vacuum. How can limited actions leave impressions in my body, in my Being? Because I am just vacuum, I am vacuum; I have no space, I have no time, I have no formation. If I think of anything–I am there. If I think of anything absurd–I am there. If I think of *kālāgnirudra*–I am there. If I think of *śāntatītākalā*–I am there. There is no vacuum, there is no space, there is no time, there is no formation. I am just everywhere. (laughs)

How wonderful it is!

Ityanena jñānaprakāreṇ yo bhagavantamevāśrayate, who takes refuge of Lord Bhairava, *sarvatra sarvadā ānandaghanaṁ parameśvarameva,* everywhere there is only the expansion of *Parameśvara,* this is manifestation of Bhairava everywhere. Everywhere, and anywhere, and nowhere. In nowhere also, everywhere also, anywhere also, and somewhere also.

DENISE: That covers it all.

SWAMIJI: Yes, all . . . all is pervaded by Him.

JONATHAN: And nowhere.

SWAMIJI: And nowhere also. And no-no-nothing-nothing-nothing-numberless-nothing also. If there is something left, and there also, and nowhere also.

Tasya kim karmabhir bandhaḥ, how can these feeble actions put him to entangle him.

DENISE: Which feeble actions?

SWAMIJI: These small-petty things. He is actually everywhere; everywhere, nowhere, anywhere, somewhere, even negation of which-where. (laughs)

DVD 4.1 (34:42)

एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः ।
कुरु कर्मैव तस्मात्त्वं पूर्वैः पूर्वतरं कृतम् ॥ १५ ॥

evaṁ jñātvā kṛitaṁ karma pūrvairapi mumukṣubhiḥ /
kuru karmaiva tasmāttvaṁ pūrvaiḥ pūrvataraṁ kṛitam //15//
[not recited]

Tasmādanyā buddhyā pavitrīkṛitastvamapi karmāṇi–avaśyakartavyā ni kuru [comm.] so in this, holding this knowledge of mine, O Arjuna, you should also possess this knowledge of mine and you should fight with them. Go on fighting and destroy them. They won't be destroyed; it is just your play of your manifestation.

DVD 4.1 (35:18)

किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः ।
तत्ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥ १६ ॥
कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।
अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥ १७ ॥

kiṁ karma kimakarmeti kavayo 'pyatra mohitāḥ /
tatte karma pravakṣyāmi yajjñātvā mokṣyase 'śubhāt //16//
karmaṇo hyapi boddhavyaṁ boddhavyaṁ ca vikarmaṇaḥ /
akarmaṇaśca boddhavyaṁ gahanā karmaṇo gatiḥ //17//

What is good action, what is bad action? Even great souls, realized souls, cannot understand what is good action and what is [bad]. They cannot discriminate what is good and what is bad. Even realized souls also cannot understand the theory of *karma*; the theory of good *karmas* and the theory of bad *karmas,* which is what is good and what is bad. *Tatte karma pravakṣyāmi,* I will tell you that way of action, *yajkṣātvā,* by which knowledge, not by doing, only you have to know what is the action, what is good action, what is bad action, you have to know that, and *mokṣyase aśubhāt,* you will become one with Bhairava, you will be embraced by Bhairava.

Karmaṇo hyapi boddhavyaṁ boddhavyaṁ ca vikarmaṇaḥ, good actions also are understandable. *Vikarma*: *vikarma* means those actions which are not actually bad actions, and which are not good also, *vikarmaṇa*.

For instance, there is 'billy', there is a cat, there is a rat; there is a cat and there is a rat. This cat jumps upon the rat. What should we do? Should we kill the rat or should we kill the cat? To save the rat should we kill the cat? Or to save the cat should we kill the rat? What should we do? So you are in a fix to understand what is good there; what should we do in these circumstances?

In which circumstances?

DENISE: When the cat is about to kill the rat.

SWAMIJI: Or, there is a tiger and he is amidst cows, hundreds of cows. What should we do? Should we kill the tiger or let him take one-by-one these cows and kill them?

DENISE: We should kill the tiger.

SWAMIJI: Huh?

DENISE: We should kill the tiger!

JONATHAN: But that's also his nature.

SWAMIJI: But when you the kill tiger he will say, "*aaaaahhhh*!" And he will die. It is bad; it is very painful for him. Who?

JOHN: This tiger.

SWAMIJI: For the tiger it is painful.

DENISE: Then we should ignore it, and let happen what happens.

SWAMIJI: (laughs) You can't say that, you can't say what is to happen. That is *vikarma*. *Akarma* is . . .

JONATHAN: So there's no correct answer for that.

SWAMIJI: There is no correct answer. Nobody can understand what is good, what is bad, what is to be done, which *karma* is to be kept in view.

Gahanā karmaṇo gatiḥ, you can't say how *karmas* take place in this world. So this is, combined everything, all, this is the drama of Parabhairava.

"Let the drama go, let the drama pass. Kill these kiths and kins of yours, O Arjuna! Why are you waiting, why are you waiting for, in the backseat? Come forward and kill them!"

Whom?

JOHN: Kiths and kins.

SWAMIJI: *Tathāhi hiṁsraprāṇivadhe prajopatāpābhāvaḥ,* one who is a cobra, there is a cobra and he kills everybody, whoever passes that way he kills everybody, by just smelling, *bas*, finished! That person who passes by his hole he does not, he just [Swamiji imitates a cobra breathing], *bas*, finished.

So you should kill the cobra; kill the cobra and all will remain fine. But that too is also bad. When the cobra is killed, what will happen to him? He will just die, just like 'sratasrat'– he will die.

JONATHAN: But don't you sometimes have to do something bad to get good *karma*?

SWAMIJI: Huh?

JONATHAN: Didn't you say once: sometimes you have to do some bad action to get good karma?

SWAMIJI: But actually, what is good and what is bad you cannot understand.

JONATHAN: It's not for us to decide.

SWAMIJI: Yes.

Akaraṇe'pi ca śubhāśubhaṁ karmāsti, if you do nothing, if you sit idle, and that way also you are killing others in dreams.

So this theory you cannot understand.

So, he say's what is the conclusion of that.

Karmaṇyakarma yaḥ paśyatya. . . 18th śloka.

DVD 4.1 (42:27)

कार्मण्यकर्म यः पश्यत्यकर्मणि च कर्म यः ।
स बुद्धिमान्मनुष्येषु स चोक्तः कृत्स्नकर्मकृत् ॥१८॥

karmaṇyakarma yaḥ paśyatyakarmaṇi ca karma yaḥ /
sa buddhimānmanuṣyeṣu sa coktaḥ kṛitsnakarmakṛit //18//

When you do something, when somebody does something [they think,] "I have done this mischief." [But] I should not repent. If I am well established in my Bhairava state, I will do some work and I will think that, "I have not done it; these are the classes of organs they have done it, I have nothing to do with this. I have not done it! My organs are doing, I have nothing to do with organs. Organs are not mine. Organs [are] of this body."

"I am not this body, this body is not mine . . ."

"I am not this body, organs are of this body. [If] they have done something wrong, what have I to do with this? I have not done any wrong. I am established in my own way."

And the one who sees that, Viresh has done this work [should think,] "this is not Viresh's doing, this is my doing; I have done this!" Because, taking in view, having in view, the

universal point of view. The universal point of view is: "Whatever you are doing it is my doing; whatever I am doing it is not my doing, it is other's doing, it is my organs doing. Whatever you're doing, it is my doing, because I am universal!"

Right!

This way, "I am doing everywhere [but] I am not doing anything."

Parakṛiteṣu ātmakṛitatvaṁ jānāti [comm.], [if] somebody is working and digging the ground of garden, I will think, "I am digging this garden, he is not digging".

Right? (laughs)

So when I am everywhere, I am digging that garden, this is my digging.

JOHN: Everybody should think this way.

SWAMIJI: Everybody does not think this way. He will think, "I am doing this." So he is bound, so he is caught. He is caught in the clutches of *māyā*.

JOHN: Everybody should think this way.

SWAMIJI: Everybody should think then *māyā* won't exist; *māyā* will fail to exist.

DENISE: That's a kind of meditation, right?

SWAMIJI: That is real meditation in action, in action.

Not in . . . like this. In that there is this fraud action, this fraud meditation. If you sit . . . [Swamiji sits in meditation pose], this is fraud. Because internally he is roaming here and there and doing nothing.

Right!

JONATHAN: So can I ask you a question on a practical level?

Is that why you enjoy so much to watch people working? Is that why you enjoy, in ashram. Some days you say . . .

SWAMIJI: Yes. I say, I watch. Because I am doing . . . I am doing!

JONATHAN: When I say, "there is nothing to do!" You say, "It doesn't matter, just do something, anything." And you sit . . . Swamiji just sits and watches all the time.

DENISE: And then at the end of the day he is tired and he say's, "I have done so much work today."

SWAMIJI: (laughs)

JONATHAN: And he did.

DENISE: Yeah.

SWAMIJI: *Karmaṇyakarma yaḥ paśyat* . . . [verse 18], *ātmakarmaṇi,* in your own work, whatever you do yourself you say, "It is done by others." *Akarmaṇi,* what is not done by yourself; you think that, "It is done by me." He is actually a great soul, who thinks like that. *Sa coktaḥ kṛitsna,* and he has done everything. He has done everything and he has done nothing. He has actually in the end done everything, and he has actually done nothing. He has done everything because he is God; he has done nothing because he doesn't get any fruit of that *karma.*

Sa eva sarvasya madhye buddhimān [comm.], he is actually a realized soul.

Kārtsnyena-śākalyena-asau karma karoti, he does all whatever is being done in this universe, from *kālāgnirudra* to *śāntātītakalā*,[26] [and thinks], "it is my doing, or it is not my doing at all."

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26 From *kālāgnirudra* to *śāntātītakalā* means, from the lowest point of creation to the highest point of creation. [*Editor's note*]

Ato 'sya kena karmaṇā phalaṁ dīyatām, what fruit it will produce? His *karma* won't produce any fruit. Any fruit is only his being always established in Parabhairava state. *Ataḥ sarvameva karoti na kiṁcidvā karoti,* he does everything, in one way he does everything, in other way he does not do anything.

"*Iti-upaniṣat,* this is the secret of Śaivism,"–this is Abhinavagupta. "This is the secret; you must hide it, you must not expose this secret."

DVD 4.1 (48:50)

यस्य सर्वे समारम्भाः कामसंकल्पवर्जिताः ।
ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥१९॥

yasya sarve samārambhāḥ kāmasaṅkalpavarjitāḥ /
jñānāgnidagdhakarmāṇaṁ tamāhuḥ paṇḍitaṁ budhāḥ //19//

All your activities, to whom all activities, *adi nirāśīr bandhanaḥ*, whatever action he does, he does not think that: "may this dream come true; for which I am doing this work; may this dream come true." This is *āśirvad*[27] for that *karma*. That you should not do. You should not put your *āśirvad* for that *karma*. All *karmas*!

Tyāge yasya hutaṁ sarvaṁ, I have done this–I am watching, watching Viresh, I am watching John, I am watching Jonathan, I am watching Denise, and they do work, and I am watching, like this–I have done it. I have done it, but I have no connection with this. I have done it. I have done everything. I think I have done it, because I don't pray for it, I don't give *āśirvad* to it. I don't believe that this will be successful. I don't believe that this will not be successful.

DENISE: You don't go that far. You just stay in the action; and watch the action.

SWAMIJI: Yes. *Sātyagisatyabuddhimāna*, he, he has renounced everything, and he is really a realized soul and none else–that is me.

Where is that *śloka*?

Yes, this, *19th śloka*.

27 Blessing Here giving some action your blessing. Wishing or desiring the results of some action. [*Editor's note*]

Chapter Four • Part 2

त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः ।
कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः ॥२०॥

tyaktvā karmaphalāsaṅgaṁ nityatṛipto nirāśrayaḥ /
karmaṇyabhipravṛitto'pi naiva kiñcitkaroti saḥ //20//

Karma phalāsaṅgaṁ tyaktvā, if you do your work but you don't ask its fruit, *nitya tṛipta,* because as you are always *tṛipta* [satisfied], you don't need any gain in doing and you don't have any loss in not doing. When it is so, then you are always full. *Nirāśrayaḥ* you are support-less. You don't want anybody's support for you, to stand on or to live on or to die on. You don't want anybody's support. *Karmaṇyabhipravṛitto 'pi,* if you do work, *naiva kiñcitkaroti,* actually you don't do any work. So it does not bear any fruit for you.

Ābhimukhyena, abhipravṛitto 'pi means *ābhimukhyena pravṛitto 'pi,* if you do each and every action of the world, but as you have no attachment for this, then you have done nothing.

DVD 4.2 (01:45)

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।
शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्विषम् ॥२१॥

nirāśīryatacittātmā tyaktasarvaparigrahaḥ /
śārīraṁ kevalaṁ karma kurvannāpnoti kilviṣam //21//

Nirāśīr, when you have got . . . you don't appreciate your activities, that these activities will bear some fruit, *yata cittātmā,* your mind and intellect is always one-pointed, one-pointedly controlled in your own nature (it is situated in your own state of Parabhairava), *tyakta sarva parigrahaḥ,* [then] all bindings you have crossed. You have crossed for good all bindings that, "this I have to do, this I have not to do!"

If you do, well and good! If you don't do, well and good! Why should you have bindings? As long as there are bindings they will entangle you and push you in limitations. When there are no bindings then you are not, you are away from limitations. You are all-round free.

Śārīraṁ kevalaṁ karma, only you have to do *karma* [action] . . .

For instance you have to wake up in the morning, have a *'hubble-bubble'* [smoke], then go for a walk, then take a cup of tea (bed tea), then go for a walk, then have a shower-bath, then have *'gup-shup'* [gossip]–these are the things what you have to do, nothing else. You have not to concentrate on anything. You have not to think of God. Who is God other than you? You are yourself [God]! Whatever you have to do it is God's doing.

That is *śārīraṁ kevalaṁ karma, kevalaṁ* means *saṅgrahitam,* you are detached. You are detached. Whatever you do you are detached from each and every activity of yours.

Kurvannāpnoti kilviṣam, then you won't get entangled in your activities. You are free and *jīvanmukta.*

That is *indriyavyāpārātmakaṁ karma* [comm.], *indriya vyāpārātma,* you can do yawning, or scratch your body, you can do like this, you can laugh, you can do like this [Swamiji demonstrates]. Whatever you do this is natural. What then? You are established in God consciousness in each and every respect because, *yat-mano-buddhibhyāṁ na tathānurañjitam,* intellect and mind does not get involved in your activities. In these activities, when intellect and mind does not get involved, as mind and activity of others on the contrary are involved in, mind and activities. In this way you are not doing.

Yadṛicchālābhasantuṣṭo . . . 22nd.

DVD 4.2 (5:29)

यदृच्छालाभसन्तुष्टो द्वन्द्वातीतो विमत्सरः ।
समः सिद्धावसिद्धौ च कृत्वापि न निबध्यते ॥२२॥

yadṛicchālābhasantuṣṭo dvandvātīto vimatsaraḥ /
samaḥ siddhāvasiddhau ca kṛitvāpi na nibadhyate //22//

Yadṛicchālābhasantuṣṭo, whatever comes in front of you, you remain satisfied with that. If anybody comes, he says, "I have to ask you question", hear his question and reply it. That is it. "I have to give you some money". Yes, you keep it. You don't deny it. "I want some money from you, Sir". "Yes, take it". That is *yadṛicchālābhasantuṣṭo.*

Dvandvātīto, dvandva, dvandva means: "O, I am cold I want *kongri* [fire pot]." No matter, if you are shivering with cold–what then? You enjoy that coldness, shivering. You behave in such a way that you will get entry in God consciousness by this cold, cold wave in your limbs. *Vimatsaraḥ,* you don't hate anything, when you don't hate anything.

Samaḥ siddhāvasiddhau ca, when it is fruitful, when your activities are fruitful, good. When your activities do not bear any fruit, you say, "*hai, hey*", nothing has happen to him. Then it is alright. Then you remain in your own way of glamour. *Kṛitvāpi,* if you do activities of this world, *na nibaddhyate,* you have done, you have not done anything. You are doing nothing. You are only established in the state of Parabhairava.

Karmakartari prayogaḥ[comm.], *kṛitvāpi,* Abhinavagupta says *kṛitvāpi,* if he does activity, if he conducts activity, any activity, this activity cannot entangle him. Activities are in real sense, it is *karma,* it is object. Object cannot entangle the subjective being. *Karma* is *jada*; action is *jada* [inert]. The *jada* action cannot entangle the *cetana*, actor.

When does it happen, on the contrary?

When the actor is entangled in his own, when he is involved in action, he is entangled then. Otherwise there is no possibility of a *jada* action to bind the actor, *pramāta.* So, *svayameva hyātmā ātmānaṁ vadhnāti phalavāsanākāluṣyam-upādadāna,* when he searches for fruit–fruit for his actions, whatever he has done–he searches for fruit for that, then he is bound.

DENISE: There's attachment.

SWAMIJI: He'll get binding by that action.

Anyathā jaḍānāṁ karmaṇāṁ vandhane svātantryaṁ na tathā, jaḍa, jaḍa [inert] actions cannot entangle *ātma* who is all free, everywhere free.

DVD 4.2 (9:54)

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः ।
यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥२३॥

gatasaṅgasya muktasya jñānāvasthitacetasaḥ /
yajñāyārabhataḥ karma samagraṁ pravilīyate //23//

Gatasaṅgasya, who is not attached to anything in this world; *muktasya,* who is absolutely *mukta* (*mukta* means absolutely liberated from all bindings), *jñānāvasthita-cetasaḥ,* and whose mind and intellect is focused in supreme knowledge of Bhairava (that is *jñānāvasthita cetasaḥ*) *yajñāyārabhataḥ* (*yajñāye* is singular, for *yajña,* it is singular; but he says it is according to Pāṇini's grammar *yajña,* although it is singular, it is only one *yajña,* it is *jātayajña*[28] these are *yajñas*, many, many *yajñas.* So there are so many *yajñas.*

Yajñāḥ: *yajñāḥ* means–*vakṣyamāṇalakṣaṇāḥ*[comm.], which will be explained in these *ślokas* which no other commentator . . . all other commentators have put this singular, *yajñāye.* And they have commentated upon it in singular way; [that] *yajña* is only one. But Abhinavagupta says *yajñas* are many.

JONATHAN: What is the meaning of that?

SWAMIJI: *Yajña* means offering. This is offering to God. Whatever you do, you have to offer it to God, in various ways, not in one way only. If it was only to offer in one way then it was according to the commentary of the other commentators. But Abhinavagupta says it is according to my theory this *yajña* is the collective form of *yajñas*, it is not only singular. There are so many *yajñas,* there are so many offerings, which he has to do, which he is doing in this world.

Yajñāḥ – vakṣyamāṇalakṣaṇāḥ, these *yajñas* will be explained in the following ślokas here. *Yajñāyetyuktam; – tatsvarūpaṁ sāmānyaṁ tāvadāha,* first he explains what is *yajña,* what is the typical meaning of *yajña.*

DVD 4.2 (13:08)

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥२४॥

brahmārpaṇaṁ brahma havirbrahmāgnau brahmaṇā hutam /
brahmaiva tena gantavyaṁ brahmakarmasamādhinā //24//

This, other commentators have done it, *brahmārpaṇaṁ* you offer it to supreme Brahman. Whenever you put a thali in front of you, you take *achmanya* [water], just after *yajña* you take *achmanya.* Don't you take *achmanya*? When you perform *yajña* of our master, when there is time of taking food, Shyamlal[29] we put some water in our palms and recite this śloka.

brahmārpaṇaṁ brahma havirbrahmāgnau brahmaṇā hutam /
brahmaiva tena gantavyaṁ brahmakarmasamādhinā //24//
[repeated]

Brahmārpaṇaṁ, no, whatever I have to offer is for Lord Śiva. Whatever I offer, is itself Lord Śiva. I have to offer Lord Śiva in Lord Śiva, *brahmārpaṇaṁ brahma havih.*

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28 *Jāta* means 'class,' 'universal,' *'genus.'* So *'jātaya jñāye'* is referring to the fact that *yajñā*, though singular, is the collective form of all *yajñās* just as the word 'tree' refers to the collective form of all trees whether a apple tree, birch tree or oak tree, etc. [*Editor's note*]

29 Swamiji's priest.

Brahmāgnau, I have to offer this food to my body, to my stomach. What is stomach? Stomach is Lord Śiva. I am offering this food to Lord Śiva in my stomach. In the stomach also is the residence of Lord Śiva. *Brahmārpaṇaṁ brahma havir brahmāgnau, brahmaṇā hutam,* and then offering, the act of offering is also Lord Śiva. Who offers, the offering itself, is the play, the drama of Lord Śiva. This is *brahma-karma-samādhi* (*brahma karma samādhi* means when whatever you do is only *Brahma*, everywhere *Brahma*).

Somānanda also has said:

asmadrūpa samāviṣṭaḥ svātmanātma nivāraṇe /
śivaḥ karotu nijayā namaḥ śaktyā tatātmane //
[Śivadṛiṣṭi 1:1.]

Asmadrūpa samāviṣṭaḥ, I, I have to bow. Who is 'I'? *Asmadrūpa samāviṣṭaḥ*, that is Śiva. Śiva has to bow. Whom Śiva has to bow? *Asmadrūpa samāviṣṭaḥ, svātmana,* myself, I am bowing to Śiva, myself. Who is myself? Śiva. *Asmadrūpa samāviṣṭaḥ,* Śiva. *Ātma nivāraṇe,* for removing obstacles. What are obstacles? Śiva! Obstacles also are Śiva, for removing Śiva away. Which Śiva?

JOHN: Obstacles.

SWAMIJI: Obstacles. Obstacles are Śiva. We have to remove that Śiva. For removal of that Śiva, I am doing *prānam* to Śiva, 'my-Self', for removal of these obstacles, *śivaḥ karotu,* let Śiva do *prānam. Tatātmane,* who is universal, universal Śiva, in the end he will become universal Śiva. That is he will take the seat of Parabhairava in the end, where everything is everything.

Obstacles are Śiva, everything is Śiva, that is Śiva, who does this is Śiva, by whom it does . . . the way how he does *prānam* is Śiva, to whom he does that *prānam* is Śiva, by whom he does *prānam* is Śiva, for the sake of whom he does *prānam* is Śiva, for destroying the obstacles which are Śiva, to destroy those obstacles he does *prānam.* And in the end he does *prānam* and resides in *tatātmane, tatātmane* means which is everywhere Śiva. That is Parabhairava state.

That is *brahmārpaṇaṁ brahma havirbrahmāgnau brahmaṇā hutam.* This is *brahma karma samādhi;* this is *samādhi* of *brahmakarma.* This way no other commentator has commentated upon like this, as Abhinavagupta has done.

JOHN: What verse is that, Sir?

SWAMIJI:

brahmārpaṇaṁ brahma havirbrahmāgnau brahmaṇā hutam /
brahmaiva tena gantavyaṁ brahmakarmasamādhinā //24//
[repeated]

This is the verse.

JOHN: What number?

SWAMIJI: *24th śloka.*

Brahmārpaṇaṁ (*brahmārpaṇaṁ*, he commentates upon word-by-word now, Abhinavagupta), *brahmārpaṇaṁ* means *brahmaṇi arpaṇaṁ*, it is to be offered to *Brahma*, in *Brahma.* This offering is to be offered in *Brahma.*

What is that *brahmaṇi arpaṇaṁ*?

Tata eva pravṛittasya punastatraivān [upraveśanaṁ], it has come out from that and it has to reside in the same place. It has come out from that in a separated form, and it has to be offered and sent back.

That is *brahmārpaṇaṁ.*

Now *brahma havih*; *brahma, brahma* means *brihatvāt brahma katvāt brahma.* It is from grammarian point of view the meaning of *brahma* is one who is broad, and one who gives broadness everywhere. One who spreads broadness everywhere, and one who is himself broad, and spreads broadness everywhere, he is *brahma–brihatvāt, brahma katvāt, brahma.*

You should go in the depth of this.

So that is *viśvātmakaṁ,* this whole universe, this whole universe is broad, and it is rising day by day. Day by day it is rising. Day by day it is spreading more and more, in span.

DENISE: It's becoming larger and larger?

SWAMIJI: Huh?

DENISE: It's becoming bigger and bigger?

SWAMIJI: Bigger and bigger, day by day, by production, by creation. It is created, in various forms it is created.

Havistat, this whole universe is *havih*, this is offering in *brahma*. That is *brahma havih*.

Now *brahmāgnau,* in the fire of *brahma*, you have to put this offering in the fire of *brahma.* That is another word in this *śloka*, *brahmāgnau*–in the fire of *brahma*.

What is the fire of *brahma*?

Brahmani means, *paramabodhe praśānte 'gnau; paramabodhe,* the supreme state of Bhairava, which is *praśānte agnau,* fire which is appeased fire, where there are no flames, *śānta*, appeased fire. You have to put that offering in that.

DENISE: That offering in what?

SWAMIJI: Appeased fire; fire which is not burning. When you put offering you will become appeased, without any thoughts, one-pointedness everywhere, God consciousness everywhere. So you become appeased and you stay in your wellbeing.

JOHN: That's appeased fire.

SWAMIJI: Appeased fire, appeased fire, where there are not flames.

When fire is . . .

DENISE: Raging?

SWAMIJI: No.

. . . when fire is very soft and cold–not cold so cold, that shivering cold–tolerable cold, when you enjoy it, this coldness.

Do you understand?

Coldness means . . .

JOHN: We are calling this fire because it consumes these offerings?

SWAMIJI: No. It is cold fire. It is cold fire means when once you get a dip in this fire you get appeased, blissful state of your being, where there is neither cold nor heat, nor shivering cold, not heat. It is only just absolutely blissful state of being, *ānanda*.

JOHN: And we are calling it fire because it is into that that we offer all our fruits and everything?

SWAMIJI: Yes, yes.

Brahmaṇā hutam. Brahmaṇā, brahmaṇā means . . . *brahma* means *karma. Brahmaṇā* means *yenakena citkarmaṇā,* by seeing, by touching, by hearing, by drinking, by talking, by

walking; that is *brahma. Brahmaṇā* means *yenakena citkarma,* in each and every action of your daily routine of life. *Brahmaṇā* means *yenakena citkarma, brahma* means activity of all actions. *Tena . . . brahma karma samādhinā,* this is *brahma karma samādhi,* this is the *samādhi* which is appeased, which is achieved, obtained by *brahma karma,* this is *brahma karma.*

Offer . . . what do you offer?"–this is *brahma.* In which you offer–it is *brahma.* By which you offer–it is *brahma. Brahma* means Parabhairava state.

Brahmaiva tena gantavyaṁ, only *brahma* is available there. This is called *brahma karma samādhi.*

JOHN: So this is that, this is that *samādhi* where by in all activities you offer all perceptions, all experiences into the fire of your own being.

SWAMIJI: Parabhairava yes.

JONATHAN: But you have to be in Parabhairava state to be able to do that, don't you?

SWAMIJI: Huh?

JONATHAN: You have to already be in Parabhairava state, to be able to do that, to realize that.

SWAMIJI: No, no, no! You can do it! You are really Parabhairava!

JONATHAN: So anyone can do that.

SWAMIJI: Anyone can do it. Anyone can do it, who is capable of doing it.

JONATHAN: But how do you become capable to do it?

SWAMIJI: As I have become! I was also an ordinary being, playing with you, before four years, before five years or six years. I was also like you.

Aparimitaparipūrṇamadātmakayajñasvarūpavedinastu [comm.], those blessed souls which know, which have got this knowledge, "what is the real meaning of *yajña,* what is the real meaning of *yajña,"* (as we have already explained in the commentary of *'brahm-ārpaṇaṁ brahmāhaviḥ',* this general explanation of *yajña*); *kathaṁ parimitaphala-lavalāmpaṭyabhāgino bhaveyuriti,* they will never accept limited fruit from this kind of *yajña.* This is universal *yajña.*

Ityanena ślokena vakṣyamālaiśca ślokaiḥ, this *śloka,* in this first general *śloka* of *yajña,* and *vakṣyamālaiśca ślokaiḥ,* and there are some more *yajñas* which are to be explained in these following *ślokas* of this chapter, *parama rahasyam-upanibaddham,* there the essence of secret is existing.

Taccāsmābharmitabuddhibhirapi, that secret–Abhinavagupta says to himself–*mitabuddhibhirapi,* if I am not fit to explain this secret, if I am not capable of explaining this secret . . .

See, Abhinavagupta says when he was, when he had first life.

DENISE: First what?

SWAMIJI: When he was first born in this universe. When he wrote Tantraloka and all the other things, all the other commentaries.

. . . Abhinavagupta says: if I am not capable of explaining this secret, *mitabuddhibhirapi,* because, my intellect is not so vast as "my intellect" is vast now, in another *janma* of Abhinavagupta. Because I had to take another incarnation, from Abhinavagupta I am produced.[30]

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30 Swamiji is referring to himself as Abhinavagupta having taken another incarnation as Swami Lakshmanjoo. [*Editor's note*]

Don't you understand?

So, *mitabhuddhi,* as I had intellect, as I had expansion of intellect, and *yathā-gurvāmnāyaṁ,* just as I had received the instruction from my masters and ancestors, great master (that I have explained), but sorry, *mukha saṁpradāya krama mantareṇa,* unless you go to master, unless . . . (he talks to readers, he gives instructions to readers of his commentary on Bhagavad Gītā; he gives instructions to readers who will read this commentary), . . . sorry, it is too much for you to understand. You can't understand it. You readers cannot understand it unless you have got *mukha saṁpradāya,*[31] *mukha saṁpradāya,* unless this *saṁpradāya* comes direct from Parabhairava to you, then you can understand, otherwise you will never understand it. This will become just as if you are dreaming. You won't understand it.

Sorry to keep you so depressed by myself, because I am talking real sense, in real sense. It won't get digested in your consciousness, because your consciousness is very gross. It needs subtle consciousness, and subtle consciousness will only rise when you'll go to great, experienced masters, and derive those thoughts from *śaktipāta* of your masters. Then you can understand it. Otherwise you cannot understand it. So you have to go and search great masters. That is through *śaktipāta.* That *śaktipāta* can only arrange for your master. *Śaktipāta* will arrange to master to throw light on this, to you, in your consciousness.

Understand?

Thank you.

Iti na vaymupālambhanīyāḥ, so you should not speak amongst your selves. You readers should not speak amongst yourselves that, "this commentary is not . . . it is *utphaṭān* [unintelligible] commentary, you cannot understand it properly; he has barked, he is just barking; it is madness; he has put madness with his pen here; you can't understand it, is just useless talk, it is waste of time!"–you should not say that, it is sin for you! You should not give us bad names. Parabhairava will kill you; otherwise Parabhairava will kill you.

If you don't understand it, it is your fault! It is not my fault.

Atra haviṣo 'gneḥ karaṇānāṁ ca srugādīnāṁ kriyāyāśca brahmaviśeṣaṇatvam-iti kaiścid-ūktaṁ, in these *ślokas, kaścit,* by other commentators, who have commentated upon these *yajñas,* they have said–*brahmārpaṇaṁ brahma havir brahmāgnau . . . brahmārpaṇaṁ,* whatever, the fire is *brahma*; *brahma haviḥ* this *sāmagri* is *brahma.*

What *sāmagri*?

DENISE: Which you are offering.

SWAMIJI: What you are offering.

Brahmārpaṇaṁ brahma havir . . . brahmāgnau, this fire is *brahma*; this *ahūti* is *brahma*; *brahmaṇā hutam,* and this priest is *brahma.* Like this, they have commentated upon like this in these *ślokas. Tadupekṣyameva,* you should about turn to these commentaries of other commentators. Because, *teṣāṁ rahasya krame 'kṣuṇatvāt,* this super-most secret they have not understood. And they will never understand that supreme secret of Śaivism, they will never understand. They have not capacity, they have not such capacity that they will understand this. So leave that commentary to dogs.

Which commentary?

JONATHAN: The other one's.

SWAMIJI: Other commentaries.

Now *25th śloka.*

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31 *Mukhya saṁpradāya* means the penetration from that sound which has come from the lips of a master who is in the line of the oral tradition. [*Editor's note*]

DVD 4.2 (36:18)

दैवमेवापरे यज्ञं योगिनः पर्युपासते ।
ब्रह्माग्नावपरे यज्ञं यज्ञेनैवोपजुह्वति ॥२५॥

daivamevāpare yajñaṁ yoginaḥ paryupāsate /
brahmāgnāvapare yajñaṁ yajñenaivo pajuhvati //25//
[not recited in full]

Balabhai [Swamiji's priest] cannot be *brahma*, that Shyāmlal[32] [priest] cannot be *brahma*, and fire cannot be *brahma*, that Kanyabhai [another priest], he cannot be *brahma*. *Brahma* is supreme; wonder of wonders. This is the wonderful state of this wonderful world. The wonderful state of wonderful world is Parabhairava state, which Abhinavagupta had to come again to explain it, in real sense.

D

daivamevāpare yajñaṁ yoginaḥ paryupāsate /
brahmāgnāvapare yajñaṁ yajñenaivo pajuhvati //25//
[repeated]

Daiva yajña means the *yajña* pertaining to *devas*, gods.

Which are gods?

Not those, which are residing in heavens. Gods are one's own organs. One's own organs are gods.

What is *daiva yajñaṁ* then?

Pertaining to one's own organs.

What is *nijanijaviṣayagṛihaṇalakṣaṇaḥ* [comm.] to see with eyes, to hear with this [ear], to smell [with nose], to touch with skin, to taste with this [tongue], like that–this is a kind of *yajña*. *Nijanija viṣaya gṛihaṇa lakṣaṇaḥ*, just eat, go on eating, go on tasting, go on smelling, go on touching, go on whatever you like–this is *daiva yajña*, this is *yajña* pertaining to devas.[33] *Tameva parita upāsate*, some yogis adopt this kind of *havan*.

What is that, and what do they do in the end? What is the purpose of this kind of *yajña*?

That is *āmūlāt vimṛiśanta svātmalābhaṁ labhante*, they find out what is the source of wherefrom this *yajña* is born, and that is the God consciousness. They go up to the root of organs, activities of organs, and find out the state of Parabhairava there in the root of organs, in the root of action of organs.

Ata eva te yoginaḥ, so they are called *yogis*. Because *yoginaḥ* means (it is *matvarthīya* there), *yoginaḥ* means always they are *yogis*.

Why they are yogīs always?

Not like that Vishnu Digamba, i.e. like cooks.[34]

Sarvāvasthāsu satatameva yogaya, in each and every action they are yogīs. In each and every action they find out the reality of God consciousness in the activities of the organic field. *Nityayoge* I am–*matvarthīyaḥ*.

It is according to Pāṇini's grammar it is *matup*, i.e. *yoginaḥ*, *yogin śabda* is *yogī* plus *matupa*. *Matup* is a prefix. Prefix is adopted according to the theory of the grammarian

32 Balabhai and Shyamlal were the two priests who officiated at Swamiji's annual birthday and havan functions.

33 This is well explained in Abhinavagupta's Dehastadevatacakra Stotra.

34 See Bhagavad Gītā 2:56 commentary.

Pāṇini, that it is for always, he is a *yogī* for always. He is not only a *yogī* when he adopts *yoga*. So his *yoga* is continuous, like a chain form.

Enameva ca viṣayagṛihaṇātmakaṁ yajñaṁ yajñenaiva–tenaiva lakṣhaṇena apare–pūrayitumaśakye brahmāgnau juhvati-iti kaiściddhākhyātam. This kind of translation is placed before some great souls of Śaivism.

Now I will tell you the cream what was placed in the heart of Vyāsa. Abhinavagupta says, "I know what is the background cream of Vyāsa for this śloka."

kecidyogayuktā santo daivaṁ–nānārūpendrādidevatoddeśenaiva
bāhyadravyamayaṁ yajñamupācaranti / taṁ ca kriyamāṇameva yajñaṁ
kartavyamida mityeva buddhyā phalānapekṣayā apare–duṣpūre
brahmāgnāvarpayanti–iti dravyayajñā api paraṁ brahma yānti /

Vyāsa's theory for this *yajña* is that it is *dravya yajñā*. It is *dravya yajñā*, i.e. it is *yajña* derived by *sāmagri* and everything, and what you do outwardly. Outward *yajña* is also *yajña*. It is the *abhiprāya* of Vyāsa.

That was my [Abhinavagupta's] viewpoint, the first meaning of this *dravya yajñā*.[35] And this is the view point of Vyāsa also.

Vyāsa says *dravya yajñā–dravyayajñā* is what we do on *havan* of our master's jag or grandmaster's jag, we do *havan* with *sāmagri*–it is *dravyayajñā*.[36] But there is only one trick to do that. That is, if you do that *havan*, you perform that *havan* for your master, don't ask any reward from your master in this *havan*, or grandmaster. Don't ask for a reward. Don't think of that we will get reward.

It is *kartavyamidamityeva buddhyā*, "it is my duty to offer without any reward from him. It is my duty, for duty's sake."

This kind of *dravya yajñā* is also valuable. So that *havan* also we do, we perform. At least I perform without the reward from my masters.

Yato vakṣhyate, because he will onwards in this chapter he will say, in these ślokas in the end of this śloka, *'sarve'pyete yajñavido'*, all these are performing *yajñas* in the real sense, *'yajñakṣapitakalmaṣāḥ'* [verse 4:30], by that all their gaps are filled (all their gaps which remain by asking, by asking its fruit, asking its reward, that is gap), they don't leave any gap, by that 'not asking'. No gap is remaining, no leakage remains there.

Do you understand?

Bas! Now 26th śloka.

DVD 4.2 (46:24)

श्रोत्रादीनीन्द्रियाण्यन्ये संयमाग्निषु जुह्वति ।
शब्दादीन्विषयानन्य इन्द्रियाग्निषु जुह्वति ॥ २६ ॥

śrotrādīnīndriyāṇyanye saṁyamāgniṣu juhvati /
śabdādīnviṣayānanya indriyāgniṣu juhvati //26//

This is another kind of *yajña*.

Anye, some yogīs, *anye tu saṁyamāgniṣvindriyāṇīti, saṁyamā*: [comm.] *saṁyamā* means controlling center.

What is controlling center?

That is when there is one-pointedness of center, center of one-pointedness.

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35 Abhinavagupta's viewpoint was that the *dravya yajñā* is an internal process. [*Editor's note*]

36 Swamiji is referring to the external jag or havan (*yajña*) where he offers all the items of *sāmagri* (*dravyas*) in the fire. [*Editor's note*]

Which is the center of one-pointedness?

Your mind [*mana*]! Your mind is the center of one-pointedness and unfortunately we have made this mind the center of thoughts, center of varieties of thoughts, varieties of desires, on the contrary. And it is wrong notion for centering your mind.

Actually your mind is the center of what?

One-pointedness. Mind it actually created by Lord Śiva for maintaining one-pointedness. Mind has got its capacity to remain in one-pointedness, just like *nirudha* in *Samādhi*. Not *kṣipta, vikṣipta mūdha, ekāgra*.[37]

What is that?

This is the sixth one.

What is sixth?

JONATHAN: One just keeps one-pointedness.

SWAMIJI: *Nirudha*, when it is automatic, automatic it has stopped. Mind has that capacity. And on the contrary those people who are ignorant and who are misled by their so called masters, they go on roaming from one point to another point, one point to another point and they are scattered, always scattered, and they find nothing out of mind. Otherwise mind has its power for un-minding in such a way that he becomes Bhairava–at once there and then–without any span of journey. He has not to pass from one point to another point. As soon as he remains in that one-pointedness, *bas*, he goes inside.

I think you have understood it?

Thank you!

Tasya ye 'agnayaḥ, agnayaḥ, agni means *pratipannabhāvanārūpā abhilāṣaploṣakā visphūliṅgāḥ,* the sparks which destroy and burn altogether to ashes all thoughts, all varieties of thoughts, *ata eva te tapoyajñāḥ,* this is called *tapo yajña,* this is called *yajña* of penance. Penance means one-pointedness.

And some yogis *jñānapradīpiteṣu phaladāhakeṣvindriyāgniṣu viṣayān-arpayanti,* there are some yogis who offer [*viṣaya's*].[38]

For instance, I have to do something, I have to eat–that is *viṣaya*. I have to eat food, I have to hear sound, I have to smell something, I have to touch something, what I am going to do there? he says that.

This is another way of *havan*.

Bhoga vāsanānirāsāyaiva bhogānabhilaṣanti.

Tāstṛiptāḥ svātmanaḥ pūrṇaṁ–this is Abhinavagupta's śloka for this–*tāstṛipta* in Tantraloka.

> *tāstṛiptāḥ svātmanaḥ pūrṇaṁ hṛidayaikāntaśāyinam /*
> *cidvyomabhairavaṁ devamabhedenādhiśerate // 3:264*[39]

Tāstṛiptā, when these all organs are satisfied by eating, drinking, smelling, touching, then *hṛidayai kānta śayinam, cit vyoma bhairavaṁ devaṁ, bas*, they don't hanker [after] doing it again and again. They go and get entry in the depth of God consciousness for good. Like this.

Do you understand?

JOHN: I am trying.

SWAMIJI: (laughs)

Yes, try. This is the way, how we do everything in this world. This is *havan*.

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37 Swami explains the five states of mind–*kṣipta, vikṣipta mūdha, ekāgra* and *nirudha*–in Bhagavad Gītā, 2:65 commentary.

38 *Viṣayas* are the objects of the senses.

39 This verse from Tantrāloka 3 does not appear in Abhinavagupta's commentary. [Editor's note]

JOHN: That sensation carries you?

SWAMIJI: Yes, carries you to God consciousness.

Tathā ca mayaiva ladhdhyāṁ praktiyāmuktam, Abhinavagupta says, "I have in small booklet I have noted down this śloka, you should read it." He has put down he has written that down here.

na bhogyaṁ vyatiriktaṁ hi bhoktustvatto vibhāvyate /
eṣa eva hi bhogo yattādātmyaṁ boktṛibhogyayoḥ // [comm.]

Na bhogyaṁ vyatiriktaṁ hi, bhogyaṁ. Bhogyaṁ means what is to be eaten, what is to be touched, what is to be smelled, what is to be spoken, what is to be heard, what is to be embraced–that is *bhogyaṁ.*

Now *bhogyaṁ vyatiriktaṁ hi,* that *bhogya . . .*

For instance, *bhogya* is for instance; I see a beautiful lady in front of me, [she] is not to be touched[40]. Don't touch [her]! You can touch [her, and] as soon as you touch [her] you will go in Bhairava state; at once you will go in Bhairava state. You will fly in Bhairava state at once.

JOHN: Like your master would do when he would see a pretty girl sitting in front of him.

SWAMIJI: He would see a pretty girl, and then he would go in *samādhi.*

Eṣa eva, this is tasting the nectar of every object.

What is tasting the nectar?

Tādātmyaṁ boktṛi bhogyayoḥ, when they are unified, both are unified with each other.

Which both?

JONATHAN: Your vision and . . .

SWAMIJI: *Bhokta* and *bhogya,* taster and tasted. Tasted is the object, taster is the subject. Taster and tasted become one. This is real *bhoga* [enjoyment].

It is not hankering after [her]. To spoil that girl with kisses and [everything]. Don't spoil it; don't go that way. What is in that flesh? Just see the beauty of that girl and rush inside.

Do you understand?

This is the way, how we produce the glamour of God consciousness.

JOHN: Is this what we mean by *sahṛidayam*?

SWAMIJI: *Sa hṛidayam,* yes, *sahṛidayam.* Yes, this is *hṛidayata.*

'loka sahṛidaye prasiddhyati'

This is real heart. This is the real activity of one's own heart. Heart, this is heart. This is not heart to hanker after objects. You unite the object with your subjective consciousness, that is *sahṛidayata.*

JONATHAN: But to do that you have to be totally one-pointed, isn't it?

SWAMIJI: What one-pointed?

JONATHAN: If you are looking at that object you have to be totally one-pointed to unite with that, otherwise you are off here and here?

SWAMIJI: Yes. So you have understood it, to some extent.

JOHN: So is this why in our Shaivism puts more emphasis on music and plays and drama?

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40 Here Swamiji doesn't mean to physically touch her. She is to be touched by sight, she is to be seen and through seeing her you will immediately go in Bhairava state. (editor's note)

SWAMIJI: Everything, everything, don't leave anything in this world. Play with that kite also, as much as you can. Do and enjoy it.

VIRESH: Until it breaks!

SWAMIJI: (laughs)

JONATHAN: But then you should enjoy that also.

SWAMIJI: Yes.

DENISE: He did.

SWAMIJI: You enjoyed . . . you enjoyed, you were quite happy. You told that kite, "all right, adieu, good bye."

God bless you!

Chapter Four • Part 3

Spande 'pi, in *Spanda Śāstra* also, *spanda* is . . . (the author of *spanda* is who?– Vasugupta, Vasugupta is the author of *Spanda Śāstra*), in *Spanda* also it is said:

'bhoktaiva bhogyabhāvena sadā sarvatra saṁsthitaḥ' // 2:4

It is *bhokta* who has become *bhogya. Bhoktādi* . . . knower has become known; known is not separate from the knower. This is the manifestation of the knower that known is known. Known is known. [That] known is known is the manifestation of the knower. Otherwise if the manifestation of the knower would not be there then the known could not be known. It would remain unknown . . . what?

DEVOTEE: Known.

SWAMIJI: Known would remain unknown to everybody.

JONATHAN: So you have to have both. You have to have known and knower.

SWAMIJI: (laughs) Yes.

JOHN: But which one is first?

SWAMIJI: No, no. Knower. It is the act; it is the manifestation of the knower, i.e. it is the manifestation that the known has taken place. It is not both.

JOHN: So you have *pramātṛi*, and then *pramāṇa* and then . . .

SWAMIJI: And *prameya*.

JOHN: . . . *prameya*. So *pramāṇa* and *prameya* are knowing and perceiving.[41]

SWAMIJI: *Pramāṇa* and *prameya* are [the] manifestation of the knower.

JOHN: Of known.

SWAMIJI: Knower! Knower!

JOHN: Knower.

SWAMIJI: Yes.

JONATHAN: So without knower nothing can exist.

SWAMIJI: No, without knower. Knower is the hero, hero in this drama. Predominant hero. *Sarvāṇīndriyakarmāṇi* . . . 27th and 28th śloka now.

DVD 4.3 (02:23)

सर्वणिन्द्रियकर्माणि प्राणकर्माणि चापरे ।
आत्मसंयमयोगाग्नौ जह्वति ज्ञानदीपिते ॥२७॥

41 *Pramātṛi* is subjective (knower), *pramāṇa* is cognitive (knowing), and *prameya* is objective (known). [*Editor's note*]

sarvāṇīndriyakarmāṇi prāṇakarmāṇi cāpare /
ātmasaṁyamayogāgnau jahvati jñānadīpite //27//

Sarvāṇ īndriya karmāṇi, all activities of organs . . .

indriya-vyāpārān-mānasān mukhanāsikā-nirgamana-mūtrādy-
adhonayanādīn-vāyavīyaṁśca ātmano–manasaḥ saṁyamahetau
yoganāmnyaikāgrayavahnau samyak jñānaparidīpite pūrayitavye niveśayanti
[comm.]

. . . all activities of organs, some yogis are there ~~which~~ [who] adopt this kind of *havan* (what is that?), *indriya-vyāpārān* all activities of your organs, *mukha nāsikānirgam*, breathing, touching, smelling, urinating, singing, seeing, hearing, whatever it is. All these activities, where do they offer it? They offer it in that Bhairava *agni*. That is in clear words he is clarifying this.

gṛihyamāṇaṁ viṣyaṁ saṁkalpyamānaṁ vā tadekāgratayaiva
parityaktānyavyā-pāratayā buddhyā gṛihṇantīti tātparyam

They accept, those yogis accept all these things as the glamour of one's own manifestation of Bhairava, all these *vyāpārās* [activities].

It is not dirty activity. These are not dirty activities, i.e. going to bathroom and throwing whatever rubbish you are throwing. You go on throwing it but it is also the state of Bhairava. Think that you are residing in Bhairava state.

> And our Grandmaster used to go to the latrine and after coming from the latrine, returning from the latrine–grandmaster Swami Ram–he would explain śloka in a more glamourous way afterwards, when he came from the bathroom.

DENISE: He had divine experience in the bathroom.

SWAMIJI: (laughs) Yes. This is that.

JOHN: Everything is divine.

SWAMIJI: Everything is divine, nothing is impure and nothing is pure.

JONATHAN: Can I ask one thing? What is memory, when you remember something? Is that also an object?

SWAMIJI: Memory is also . . . memory is the unification of the past with the ~~future~~ . . . the past with the present. The unification of the past with the present is memory. Memory is of the past, and you memorize that in the present. So you have united this. You have united 1998th year with 1997th year; you have united that by memory.

DVD 4.3 (06:57)

द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथापरे ।
स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥२८॥

dravyayajñāstapoyajñā yogayajñāstathāpare /
svādhyāyajñānayajñāśca yatayaḥ saṁśitavratāḥ //28//

evaṁ dravyayajñastapoyajño yogayajñaścoktalakṣaṇāḥ /
[comm. intro to śloka 29]

Dravyayajña, stapoyajño yogayajña, they are already defined.
Now *svādhyāya yajña* and *jñāna yajña* are yet to be explained.
What is *svādhyāya*? *Svādhyāya* means to give lectures on Shaivism–that is *svādhyāya*. And there is *jñāna yajña* also; two *yajñas* are left.
And he derives on this śloka of Bhagavad-Gita, which is totally ignored by all other commentators. It is a unique translation which he has done–Abhinavagupta.

DVD 4.3 (08:12)

अपाने जुह्वति प्राणं प्राणोऽपानं तथापरे ।
प्राणापानगती रुद्ध्वा प्राणायामपरायणाः ॥२९॥

apāne juhvati prāṇaṁ prāṇe 'pānaṁ tathāpare /
prāṇāpānagatī ruddhvā prāṇāyāmaparāyaṇāḥ //29//

Apāne (*apāne* means that is out-coming breath; when you breathe out).
No. *Apāne* [means] they breathe in, great souls breath with *apāna*, that *nāda*. [They] throw this breath and that breath is in-taken by disciple. He throws his breath [Swamiji breathes out loudly] and that is taken by the disciple inside. By this, initiation is being done; the disciple becomes one with master. This is *svādhyāya yajña*; this is how to teach your disciple.
You have not to teach your disciple with words, with explanation. You have to teach him with breath. You breathe in his . . .
What is *prāna*?
. . . apāna (*apāna* means he has to breathe in, and he has to breathe out; the master has to breathe out in the breath of disciple and he is initiated.
Prāṇāpānagatī ruddhvā, and they are united with each other, *prāṇāyāma parāyaṇāḥ*, *prāṇāyāma* is actually in its proper state. This is the real *prāṇāyāma*.
This is called *svādhyāya yajña*. *Svādhyāya yajña* means to teach, to teach him what is the secret of Śaivism. You cannot teach him with words the secret of Śaivism. You have to teach him with breath. You breathe in him and he is taught, he knows everything. This is *svādhyāya yajña*.
Have you understood it?

JONATHAN: I can understand it a little bit. But does that person, this disciple, have to be risen before that can happen, or can he do that with any disciple?

SWAMIJI: Huh?

JONATHAN: Can the master do that to any disciple if he wishes?

SWAMIJI: Not any disciple, but who has got *śaktipāta*. There must be *śaktipāta* also. There must be the will of Parabhairava. Unless there is the will of Parabhairava this kind of teaching won't be successful.

apāne juhvati prāṇaṁ prāṇe 'pānaṁ tathāpare /
prāṇāpānagatī ruddhvā prāṇāyāmaparāyaṇāḥ //29//
[repeated]

This is *prāṇāyāma*. This is real *prāṇāyāma*.

JOHN: Breathing into disciple.

SWAMIJI: Breathing in the disciples' consciousness; and putting back the limited consciousness of the disciple in the unlimited consciousness of the master. That is teaching him. So they become the same, just like one candle lights another candle; there is no difference between two candles. They shine with glamour, both candles in the same glamour. *Śiṣya* [disciple] is also just like master, master is also just like *śiṣya*. There is not this much difference also, this much difference does not remain between these two. This is the real *svādhyāya* [*yajña*].

This kind of teaching remains undone yet, and this way I have to teach people.

DVD 4.3 (13:442)

अपरे नियताहाराः प्राणान् प्राणेषु जुह्वति ।
सर्वेऽप्येते यज्ञविदो यज्ञक्षापितकल्मषाः ॥ ३० ॥

apare niyatāhārāḥ prāṇān prāṇeṣu juhvati /
sarve 'pyete yajñavido yajñakṣapitakalmaṣāḥ //30//

Some yogis are . . .

ete evoktavyāpārapariśīlanāvaśa-paripūritasvātmā-śiṣyātma-manorathāḥ
dve'pyete gatī nirudhyāhāraṁ viṣayabhogātmakaṁ niyamya prāṇān–sakala-
cittavṛittyudayān prāṇeṣu–paranirānanda-ullāseṣu juhvati / [comm.]

Apare niyatāhārāḥ, some of these remain, some guru and *śiṣya*, remain *niyatāhārā*, they don't take much food. They don't take much food. They take very little food.

Prāṇān prāṇeṣu juhvati, they go inside, both, disciple [master] and *śiṣya* enter in the six stages of *prāṇa vṛitti. Pārāṇanda, nirānanda, brahmānanda, cidānanda,* [*mahānanda*] and *jagadānanda*; all these six states of *ānanda* are derived by this.[42] So both become topmost great yogis, they don't eat food or anything. They eat just one 'chamach' [spoonful] and that is all.

Sarve'pyete yajñavido, all these masters and disciples are clever in knowing what is real *havan. Yajña khyapita kalmaṣa*, and by these kinds of *havans* all their dots and leakage is finished. They remain complete and full.

DVD 4.3 (16:43)

यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम् ।
नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम ॥ ३१ ॥

yajñaśiṣṭāmṛitabhujo yānti brahma sanātanam /
nāyaṁ loko 'styayajñasya kuto 'nyaḥ kurusattama //31//

Yajña śiṣṭām; yajña śiṣṭa amṛita bhujo yānti brahma sanātanam, those people who perform this kind of *yajña,* which is already explained in these verses, previous verses, what fruit remains, that is *yajña śeṣa*.[43] *Yajña śeṣa* means when *yajña* is performed then there is

42 See *Kashmir Shaivism – The Secret Supreme,* chapter 17, "The Seven States of Turya."

43 *Yajñā śeṣa* means the remnants (*śeṣa*) left over after the *yajñā* that are distributed to everyone.

'naivedya' afterwards; afterwards you distribute *prashad* to everybody. After *yajña* is performed you distribute *prashad* to everybody. What is *prashad* being distributed, after doing this kind of *yajña*, after doing these kinds of *yajñas*?

That is *yajña śeṣa*; that is *amṛita*, nectar.

Yānti brahma sanātanam, they achieve the *sanāta*. *Sanāta* means who is eternal and very old, and very young, and everlasting Brahma, i.e. Parabhairava. They reside absolutely for good in that Parabhairava state. Although they walk, they talk, they do all 'gap-shup' in this world, they are just like Parabhairava.

DEVOTEE: What is 'gup-shup'?

SWAMIJI: Huh?

JONATHAN: Chit-chat, just talking, just gossiping.

SWAMIJI: That doesn't bind them. They can do anything in this world, any nonsense; any nonsense habits, if they have. That is divine. That is glamor.

What should I do for you?

JONATHAN: Can I ask one question about this initiation through breathing?

SWAMIJI: Yes.

JONATHAN: When that happens from master to disciple, does that disciple feel that immediately or is that . . .

SWAMIJI: Immediately, there and then! It is just electric shock, electric light, that shock.

JONATHAN: It's not bit by bit?

SWAMIJI: No, no it is not step-by-step.

JONATHAN: Just the whole thing in one go?

SWAMIJI: I told you, just you light one candle with another candle. It does not take time.

bhujaṅgavāt garala saṁkrama . . .[44]

When there is cobra his poison becomes poisonous and there is no difference between *bhujaṅga* [cobra] and the one who is touched with *bhujaṅga*. He becomes also *bhujaṅga*.

There is one bee, a black bee, and that another bee becomes a black bee, at once. When object and subject are united–subject is master, object is disciple–when they are united they become one. They are both the same.

Atra ca vyākhyāntarāṇī ṭīkākāraiḥ pradarśitāni [comm.].

In these stanzas of Bhagavad Gītā other commentators than me, other commentators have done their own exertion. They have tried to understand this. Why should I nominate those commentators to you?

You can, if you have got *śaktipāta*, you can yourself know what is the difference between those commentaries and my commentary. You will find the difference, and you will know what is what.

Why should I nominate those? Because they have also in their own way tried to explain it, which they couldn't succeed. They have not succeeded. Who?

JOHN: Those other commentators.

DENISE: Other commentators of that verse.

[*Editor's note*]

44 See also "Special Verses on Practice", verse 76. USF audio library.

SWAMIJI:

DVD 4.3 (22:34)

एवं बहुविधा यज्ञा विताता ब्रह्मणो मुखे ।
कर्मजान्विद्धि तान्सर्वानेवं ज्ञात्वा विमोक्ष्यसे ॥३२॥

evam bahuvidhā yajñā vitatā brahmaṇo mukhe /
karmajānviddhi tānsarvānevaṁ jñātvā vimokṣyase //32//[45]
[not recited]

श्रेयान्द्रव्यमयाद्यज्ञाज्ज्ञानयाज्ञः परन्तप ।
सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥३३॥

śreyāndravyamayādyajñājjñānayajñah parantapa /
sarvaṁ karmākhilaṁ pārtha jñāne parisamāpyate //33//

Śreyān dravyamayāt yajñāt jñāna yajñah parantapa, it is better, O Arjuṇa, I would freely tell you the real truth of *yajña–dravyayajñā, tapoyajñā, yogayajña, svadyāyayajña,* whatever *yajñas* I have explained here–all these *yajñas* are subsided by *jñāna yajña. Jñāna yajña* means when you get the internal state of Parabhairava state, that is the *jñāna yajña*. And *jñāna yajña* is the end of all *yajñas*.

Then there is nothing to be done afterwards. You are divine, you will become divine, you have become divine, you were divine, and you will be divine.

JOHN: *Anupāya.*

SWAMIJI: *Anupāya* or *upāya. Upāya* also.

JOHN: The state of *jagadānanda*?

SWAMIJI: Exactly like that, but more than that.

DVD 4.3 (24:35)

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥३४॥

tadviddhi praṇipātena paripraśnena sevayā /
upadekṣyanti te jñānaṁ jñāninastattvadarśinaḥ //34//

That knowledge you will understand by bowing before them; *paripraśnena,* by putting questions before them; by *sevayā,* by serving them; then, *te,* you will be *jñānina*, those who are glamourous with real knowledge of God consciousness; *tattva darśinaḥ,* those who have real observation of Parabhairava state, they will, *upadekṣyanti*, *upadekṣyanti* means they will show you the reality of that God consciousness.

Now he commentates upon these words in another way.

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45 "In this way, O Arjuna! There are so many ways of yajñas, which are explained by Lord himself, or in Vedas and in Śāstras. All those yajñas are meant in the active world, not in inaction. Whatever you have to do, you have to act in each and every technique of these yajñas." Swami Lakshmanjoo, Bhagavad Gītā audio. USF archive.

Tat ca jñānaṁ [comm.], that knowledge; that knowledge of Parabhairava, (*praṇipātena* means by bowing your head before your masters; this is the word meaning of this *praṇipātena*), "*Jai*!" [but] this is not the way of *praṇipātena,* this is not *praṇipātena*. This is just fraud.

What?

JOHN: Bowing your head before your master.

SWAMIJI: *Praṇipātena* means . . . what is the meaning of *praṇipātena*?

This *bhaktya*, attachment; when you have got devotion for that, when you have got devotion for that knowledge. That knowledge will come to you when you have got devotion for that knowledge. That is bowing, bowing your head before master.

'na pāda patanam bhaktir vyāpinā param ātmanam
bhaktir bhāva padarthanaṁ tadeki bhāva bhāvanam'

Pāda patanam na bhaktir, this is not *bhakti*, this is not the sign of *bhakti* that you will go and catch hold of masters feet, and do like this [Swamiji demonstrates]. This is not *bhakti*. *Vyāpinā param ātmana*, that *paramātmana* is all-knowing, all-knowledge every-where, omnipresent. He knows whatever is happening in one's own mind. This is not *bhakti*.

What is then *bhakti*?

Bhaktir bhāva padarthanam tadekybhāva bhāvanam, bhakti is when you see that each in every object is the glamour of one's own consciousness–that is *bhakti*. You should do that *bhakti*. You should not do this *bhakti*. Showing him [Swamiji demonstrates]. This is fraud. "Jai!" All disciples come before me and say, "Jai!" This is all fraud, nonsense.

Have you understood?

Bhaktir bhāva padarthanam tadeki bhāva bhāvanam, all these varieties of universal objectivity, when this universal objectivity, all objects are found one with Parabhairava that is *bhakti*.

And *upadekṣyanti te jñānaṁ* [comm.], they will *upadekṣyanti*, *upadekṣyanti* means they will initiate you. [But] initiation does not mean initiation. Initiation does not mean initiation. When you are initiated; initiated is not initiated.

Initiated, what is initiated?

Upadeṣa. *Upadeṣa* means to get God consciousness and keep it before him. *Upa* means get nearer and nearer in God consciousness and keep you [it] at your disposal. That is *upadeṣa*.

JOHN: Keep God consciousness at your disposal?

SWAMIJI: God consciousness, [he] keeps at your disposal, that is *upadeṣa*. *Upa* means near, near your consciousness. Carry God consciousness near your consciousness–that is *upadeṣa*. *Upadeṣa* is not, "*om klīṁ bhairavāya namāh, om klīṁ bhairavāya namāh*", what we say in ears. That *upadeṣa* is not *upadeṣa*. It is all fraud.

I also do . . . (laughs) . . . to everybody, "*om klīm . . . om jum sah amriteśvara bhairavāya namāh*", you must go on reciting this.

This is fraud. What will happen to them with this, "*om jum sah amriteshvara.*" And some people are there who like it; who go on doing it. I have no harm; I'll do that. I am doing that to people. And I know that they are fraud; they are finished. They are placed away from God consciousness.

DENISE: By reciting those mantras?

SWAMIJI: Yes. (laughs) Mantras recitation is not really recitation. Mantras recitation is just keeping at your disposal the real state of Bhairava. That is *upadeṣa*.

What else should I tell you about this?

I don't think I have anything else to say!

Tat ca jñānaṁ praṇipātena means, *praṇipāt* means not this; *praṇipāt* means *bhakyā*, by devotion. *Paripraśnena, paripraśnena* means to ask, to put question before your master. That is *ūhāpoha tarka vitarkādibhiḥ*, to find out the truth in your own consciousness, to think over it yourself. *Sevayā, sevayā* means (*sevayā* does not mean that you will cook food for him), . . .

For whom?

DENISE: Your master.

SWAMIJI: Your master.

It is not *seva.*

. . . *sevayā* means *abhyāsena*, when you try to stay in that God consciousness, that is *sevā.*

Yata evaṁbhūtasya tava jñānino, jñānino means those who are *jñānis*, those who are filled with God consciousness.

Who are those?

Those masters, i.e. your own organs.

Jñānito–nijā eva . . . indriyaviśeṣāḥ,'your own organs are your masters; they will direct you towards God consciousness. Those are your masters. Master is not to find out a master in the gross way. Your masters are your own organs.

This is the cream of Śaivism derived by Abhinavagupta in Bhagavad Gītā's commentary–*'indriya viśeṣāḥ'.*

Tattvam upasamīpe dekṣyanti, they will *upadekṣyant, upadekṣyanti* means they will carry that God consciousness near you.

What is that? *Prāpayiṣyanti,* so that you will reside in that state.

It is said in Patañjalī yoga also:

'yoga eva yogasyopāyaḥ / ṛitambharā tatra prajñā' // 1:48
[not recited in full]

Yoga is *upaya, yoga* is the meaning of *yoga. Yoga* can be achieved by *yoga. Yoga* has no other means without yoga. *Yoga* means until you are not united with God consciousness. [When] limited soul is united with unlimited soul, unlimited being–that is *yoga. Yoga* means *yujayoge*, union.

Anye jñāninaḥ puruṣāḥ – iti vyākhyāyamāne, other commentators who have translated this verse of Bhagavad Gītā (because this is spoken, this has come from the lips of Lord Kṛiṣṇa to Arjuṇa), "that you should hear from great masters. O Arjuṇa! You should hear, you should know that from masters; they will explain to you the reality of what is right and what is wrong".

If it were correct, it was correct that he was deputed, that Arjuṇa was deputed by Lord Kṛiṣṇa to go to masters, but Lord Kṛiṣṇa was speaking to him, himself, to go to master.

Where else he has to go?

Lord Kṛiṣṇa was there.

So it is just joke! Master means your own consciousness. You have to insert your all-force in your own consciousness. Then you'll find it out. Don't try to catch me. I have nothing to do with this. It is your own business to have it.

Yajjñātvā na punar . . . now this is the *35th* śloka.

DVD 4.3 (38:24)

यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव ।
येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि ॥ ३५ ॥

yajjñātvā na punarmohamevaṁ yāsyasi pāṇḍava /
yena bhūtānyaśeṣeṇa drakṣyasyātmanyatho mayi //35//

By that knowledge, when you achieve that knowledge of God consciousness by your own effort, by your own effort of that . . . your own way you have to find out yourself . . .

This Kṛiṣṇamurti was also in some way or other way he used to tell people, "you have to find out yourself what is right and what is wrong. You have not to ask your master. You are your master." He would speak these things to public.

DVD 4.3 (39:41)

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।
सर्वं ज्ञानप्लवेनैव वृजिनं सन्तरिष्यसि ॥३६॥
यथैधांसि समिद्धोऽग्निर्भस्मसात्क्रियतेऽर्जुन ।
ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥३७॥
नहि ज्ञानेन सदृशं पवित्रमिह विद्यते ।
तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥३८॥
श्रद्धावांल्लभते ज्ञानं तत्परः संयतेन्द्रियः ।
ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥३९॥
अज्ञश्चाश्रद्दधानश्च संशयात्मा विनश्यति ।
नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥४०॥

api cedasi pāpebhyaḥ sarvebhyaḥ pāpakṛittamaḥ /
sarvaṁ jñānaplavenaiva vṛijinaṁ santariṣyasi //36//
yathaidhāṁsi samiddho 'gnirbhasmasātkriyate 'rjuna /
jñānāgniḥ sarvakarmāṇi bhasmasātkurute tathā //37//
nahi jñānena sadṛiśaṁ pavitramiha vidyate /
tatsvayaṁ yogasaṁsiddhaḥ kālenātmani vindati //38//
śraddhāvāṁllabhate jñānaṁ tatparaḥ saṁyatendriyaḥ /
jñānaṁ labdhvā parāṁ śāntimacireṇādhigacchati //39//
ajñaścāśraddadhānaśca saṁśayātmā vinaśyati /
nāyaṁ loko 'sti na paro na sukhaṁ saṁśayātmanaḥ //40//

36th, 37th, 38th, 39th and 40th śloka. This is collective, it is *kulakam*. *Kulakam* means it has got only one connection with each other.

samiddho 'bhyāsajātapratopattidārḍhyabandhena jñānāgnirbhavati yathā tathā prayatanīyam [comm.]

The fire of knowledge, the fire of Parabhairava knowledge should be *samidha,* should be put to fire, should be put to glamour in flames–*samidha. Samidha* means put to fire, so that this fire of Parabhairava knowledge catches flames all-round. That way, *prayatanīyam*, you have to work out, you have to work out whole heartedly so that it catches fire all-round, so that it leaves not one 'tinka' anywhere without this fire. All is burned in that, all becomes one

with that. *Tathā prayatanīyam,* that way you should put your belts tight and work out, so that it catches fire all-round. *Tathā prayatanīyam,* in one way or another way you have to work out. You have to work out with all your might, put all your might. Don't think of any other thing to be done in this world.

Pavitraṁ hi jñāna samaṁ nāsti, there is nothing purer than Parabhairava knowledge, there is no other element purer than this. This is the purest element.

What is purer element?

DENISE: Parabhairava.

SWAMIJI: The knowledge of Parabhairava; being Parabhairava. Because, everybody has the right to become Parabhairava.

Anyasya saṁvṛiddhyā pavitratvaṁ na vastuta, all other things are purified by *samskāra,* by white washing, by spraying of scent, they become purer. This *saṁvṛiddhi, saṁvṛiddhyā* means by other elements. [But] it is not natural purity.

Natural purity comes only in Parabhairava state. All other things, which are other than Parabhairava, which are not actually . . . nothing is left without Parabhairava, but as long as it is not known it seems to be that it is separated from Parabhairava.

For those separated Parabhairava states you have to keep, you have to adopt some other element to keep it pure. But it is not natural, natural purity. Natural purity is found only in Parabhairava state. That is what he says.

Pavitratāṁ cāsya svayaṁ jñāsyati suprabudhatāyām, this purity he'll know, the one who is blessed with *śaktipāta, tīvra śaktipāta,* he will himself know how he has become the purest element, the purest one in this world.

> *atra ca śraddhāgmastatpara vyāpāratvaṁ jhagityeva āstikatvādasaṁśayatve sati utpadyate / [comm.]*

For this you need only to believe it. Just belief will make you fit to rise in Parabhairava state, only belief. If you adopt belief, full belief in this, that "I am Parabhairava state, I am one with Parabhairava," you'll become Parabhairava. No matter if you are playing with a kite, you'll become Parabhairava. Only belief will insert you, belief will push you there. There is no other element, i.e. that you will do like this [Swamiji pounds his chest], and by this. You can't! It does not work.

> *sakalādhyāyavisphārito'rthaḥ ślokadvayena saṁkṣipyate — [intro. to śloka 41]*

This fourth chapter, the subject of this fourth chapter, all this fourth chapter, is concluded in two ślokas in the end by Lord Kṛiṣṇa.

DVD 4.3 (47:45)

योगासंन्यस्तकर्माणं ज्ञानसंछिन्नसंशयम् ।
आत्मवन्तं न कर्माणि निबध्नन्ति धनञ्जय ॥४१॥

> *yogasaṁnyastakarmāṇaṁ jñānasañchinnasamśayam /*
> *ātmavantaṁ na karmāṇi nibadhnanti dhanañjaya //41//*

O Arjuṇa, *yoga saṁnyasta karmāṇaṁ,* who has kept away all the activities of worldly activities by yoga, by unification with Parabhairava; *jñāna sañchinna samśayam,* and whose

all doubts have been shattered by knowledge of Parabhairava; *ātmavantaṁ, ātmavantam*, who has possessed the real state of Parabhairava, *ātmavantaṁ*, who has possessed all . . . ; *karmāṇi nibadhnanti*, then no activity, whatever he does in this world, no activity will have any fruit for him. The fruit will be only the state of Parabhairava for him, altogether, everywhere.

If he shoots anybody, the fruit will be the residence in Parabhairava. If he does good things, the fruit will be the residence in Parabhairava. If he kicks football, the fruit will be the residence in Parabhairava. Everywhere he will become Parabhairava.

What else he could have?

There is another śloka; there is the second śloka.

DVD 4.3 (49:34)

तस्मादज्ञानसंभूतं हृत्स्थं ज्ञानासिनात्मनः ।
छित्वैवं संशयं योगमातिष्ठोत्तिष्ट भारत ॥४२॥

tasmādajñānasambhūtaṁ hṛitsthaṁ jñānāsinātmanaḥ /
chitvaivaṁ saṁśayaṁ yogamātiṣṭottiṣṭa bhārata //42//

Tasmāt, so, *ajñāna sambhūtaṁ samśayaṁ*, the doubt which you have created by ignorance, and which has made a place to live in your heart, that doubt, *ātmananaḥ jñānāsinam*, by your own knowledge, Parabhairava knowledge, is *asi* (*asi* means a hatchet), this doubt *chitva* you cut it into pieces. *Yogamātiṣṭa*, be united with Parabhairava state. *Uttiṣṭa bhārata*, fight them and finish them! Whom?

JONATHAN: Doubts.

SWAMIJI: Yes, *kauravas* . . .(laughs) no, *kauravas, pāṇḍavās,* go on fighting with them.

Saṁśayaṁ chitvā yogaṁ[comm.], *yogaṁ* means *yogaṁ karma kauśalam,* the trick in actions, this is trick in actions. *Tataśca uttiṣṭa, uttiṣṭa* means stand up, stand up and come in the front seat of this chariot. *Tvam . . . vyāpāraṁ kartavyatāmātreṇa kuru*, do this job and finish this whole 'tamasha'.

Iti śivam, this is the welfare of Parabhairava, Śiva.

अत्र संग्रहश्लोकः

atra saṁgraha ślokaḥ

Now conclusion of this.

DVD 4.3 (51:51)

विधत्ते कर्म यत्किञ्चिदक्षेच्छामात्रपूर्वकम् ।
तेनैव शुभभाजः स्युस्तृप्ताः करणदेवताः ॥४॥

vidhatte karma yatkiñcidakṣecchāmātrapūrvakaṁ /
tenaiva śubhabhājaḥ syustṛiptāḥ karaṇadevatāḥ //

Whatever a man does, whatever activity, whatever action a man does, any individual does, according to the ways of his own organs, according to the desires of his own organs, *tenaiva*

śubhabhājaḥ syuḥ, by that, to fulfill the desire of his own organs he will become seated in the state of supreme Parabhairava.

DVD 4.3 (52:53)

Bhagavad Gita
Chapter 5 Part 1

Now fifth.

अर्जुना उवाच

arjuna uvāca

Arjuṇa asks a question before Lord Kṛṣiṣṇa.

DVD 5.1 (00:18)

संन्यासं कर्मणां कृष्ण पुनर्योगं च शंससि ।
यश्छेयानेतयोरेकस्तं मे ब्रूहि विनिश्चितम् ॥१॥

saṁnyāsaṁ karmaṇāṁ kṛiṣṇa punaryogaṁ ca śaṁsasi /
yaśchreyānetayorekastaṁ me brūhi viniścitam //1//

First you told me *karma saṁnyās–saṁnyāsam karmaṇāṁ–karma saṁnyās,* all karmas are to be shattered, and then you say *punaryogaṁ, karma yoga* is also important. *Yat śreyānetayorekaḥ,* please tell me after finding out should I indulge in *karma yoga* or *karma saṁnyās*? Have I to abandon all activities, or I have to do *karma yoga*?

Karma yoga means yoga in action.

Saṁnyāsaḥ pradhānaṁ, punaryoga, first you say *karma saṁnyās* is very essential then you say *karma yoga* is also very essential. What should I do in these two things?

श्रीभगवानुवाच

srī bhagavānuvāca

Srī Bhagavān, Lord Kṛiṣṇa places the answer of this.

DVD 5.1 (01:52)

संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ।
तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते ॥२॥

saṁnyāsaḥ karmayogaśca niḥśreyasakarāvubhau /
tayostu karmasaṁnyāsātkarmayogo viśiṣyate //2//

Karma saṁnyās and *karma yoga, niḥśreyasakarāvubhau,* both direct you towards the state of supreme Bhairava; but even then, *karma saṁnyāsāt,* abandoning all *karmas*; [but] *karma yoga, yoga* in action is most essential. *Karma yoga* works, *karma yoga* works and *karma saṁnyāsa* does not work always.

Karma saṁnyās, saṁnyāsaḥ karma ca–nātraiko'bhihitaḥ, [*comm.*] these are not two things. *Karma saṁnyās* and *karma yoga* are not two things.

Apitu, then what?

Ubhau saṁmilitau niḥśreyasaṁ dattaḥ, karma yoga must be also attached and *karma saṁnyās* must be also attached. Then you will be likely to achieve the real state of God consciousness. *Yogena vinā saṁnyāso na saṁbhavatī,* if there is not *karma yoga, karma saṁnyās* is not possible. *Iti gogasya viśeṣaḥ, karma yoga* is essential, *karma yoga* is first and then *karma saṁnyās*. After indulging in *karma yoga,* then you will abandon all *karmas*.

Karma yoga is essential because when you are doing all the activities of your world and indulge and be with God consciousness it works. When you remain only in God consciousness and do nothing, do no actions, then there is a possibility of falling down from that God consciousness. God consciousness will not remain for always. It will remain for always then when you are in action, when you going here and there and everywhere.

Iti yogasya viśeṣaḥ, karma yoga is essential. *Karma yoga* is essential first and then *karma saṁnyāsa* will take place.

DVD 5.1 (05:03)

ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न काङ्क्षति ।
निर्द्वन्द्वो हि महाबाहो सुखं बन्धाद्विमुच्यते ॥३॥

jñeyaḥ sa nityasaṁnyāsī yo na dveṣṭi na kāṅkṣati /
nirdvandvo hi mahābāho sukhaṁ bandhādvimucyate //3//

What has happened to my heart, this throat?

Jñeyaḥ sa nityasaṁnyāsī yo na dveṣṭi na kāṅkṣati, he is *saṁnyās,* he has done *karma saṁnyās, yo na dveṣṭi na kāṅkṣati,* who does not desire and does not discard.

Discarding and desire are both interdependent. When you discard then desire remains in the background. When you indulge in work then there is no desire, you are free from all desires.

Nirdvandvo hi mahābāho, he becomes *nirdvanda*, without the impression of good and bad. *Sukham bandhāt vimucyate*, and he is, luckily he is sentenced to the state of Bhairava without doing anything, without entering. Without entering he enters there by *yoga*, by *karma yoga*, if he does all activities and remains in God consciousness. Only remaining in God consciousness does not work, you'll come down. One day you will come down from that and you will be thrown out from that God consciousness.

JOHN: So that . . . so only remaining in God consciousness means just being in *nimīlanā samadhi*[46] without . . .

SWAMIJI: Without activities.

JOHN: . . . without activity.

46 *Nimīlinā samādhi* is internal subjective *samādhi*.

SWAMIJI: Yes.

JOHN: You need *krama mudra*, you need to have that . . .

SWAMIJI: It is not *krama mudra*. It is beyond that *krama mudra*.[47]

DVD 5.1 (07:21)

सांख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः ।

sāṅkhyayogau pṛithagbālāḥ pravadanti na paṇḍitāḥ /

"This is *karma saṁnyās* and this is *karma yoga*, these are separate!" *Bālāḥ pravadanti*, those who are ignorant people they think that these are two different elements; *karma saṁnyās* is one element and *karma yoga* is another element.

एकमप्यास्थितः सम्यगुभयोर्विन्दते फलम् ॥४॥

ekamapyāsthitaḥ samyagubhayorvindate phalam //4//

If you remain in one you are established in both ways. *Karma yoga* cannot exist without *karma saṁnyāsa*; *karma saṁnyāsa* cannot work without *karma yoga*.

And predominant is *karma yoga*. By *karma yoga karma saṁnyāsa* is also possible. But only by *karma saṁnyāsa, karma yoga* is not possible. With *karma yoga, karma saṁnyāsa* is also possible.

Because if you are always active in doing all the things other than God consciousness, [then] you are established in God consciousness there, permanently. So they are both interdependent. They are not two. It is only one, one element. And one element shines in *karma yoga* and *karma saṁnyāsa*; *karma saṁnyāsa* and *karma yoga* are one. You should not think they these are two different paths.

JOHN: So *karma yoga* is to establish your self in God consciousness through action.

SWAMIJI: Through action, yes.

JOHN: And *karma saṁnyās* is to be in God consciousness . . . ≈

SWAMIJI: Without action.

JOHN: . . . without action.

SWAMIJI: That does not work. That works only when you are active.

DVD 5.1 (09:32)

यत्सांख्यैः प्राप्यते स्थानं तद्योगैरनुगम्यते ।
एकं संख्यं च योगं च यः पश्यति स पश्यति ॥५॥

47 For *nimīlinā samādhi* and *krama mudrā* see *Kashmir Shaivism, The Secret Supreme* 16:114.

yatsāṅkhyaiḥ prāpyate sthānaṁ tadyogairanugamyate /
ekaṁ sāṅkhyaṁ ca yogaṁ ca yaḥ paśyati sapaśyate //5//[48]
[not recited]

संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः
योगयुक्तो मुनिर्ब्रह्म न चिरेणाधिगच्छति ॥ ६ ॥

saṁnyāsastu mahābāho duḥkhamāptumayogataḥ /
yogayukto munirbrahma na cireṇādhigacchati //6//

Karma saṁnyāsa, O mahābāho, O Arjuṇa! *Karma saṁnyāsa* is not possible, it is very difficult to do *karma saṁnyāsa,* without *karma yoga*. If *karma yoga* is not attached with *karma saṁnyāsa, karma saṁnyāsa* does not work. But *karma yoga yukta*, who is *karma yogi*, who develops *yoga* in action, he is a yogi and *na cireṇa brahma gachati*, he rushes and is united in supreme Parabhairava state in a few moments, if he is established in *karma yoga*.

So *karma yoga* is the key, the master key of *karma saṁnyāsa*. When you are established in *karma yoga* you have abandoned all *karmas*, you are complete. *Karma saṁnyāsa* is very great, but *karma saṁnyāsa* works only when there is *karma yoga*.

So it is only one path. You should not think, one should not think that, these are two pathways, two directions. This is only one direction. *Karma saṁnyāsa* and *karma yoga* together both work. And luckily you find the reality of the supreme state of Parabhairava in no time, in just one twinkling of eye.

Saṁnyāsastu, but, but, but, (*tu* means but), but *saṁnyāsa*, but *karma saṁnyāsa*, but *karma*. 'But' means it does not work, but *karma saṁnyāsa*; but-*tu*. (The meaning of *tu* is but. You know but?) But means: "but this *karma saṁnyāsa* does not work; and *karma yoga*, yes, well and good. *Karma yoga* will direct you to *karma saṁnyāsa*, *karma saṁnyāsa* won't." It is [the meaning of] 'but'. There is some difficulty.

It is right hand and that is left hand. There must be right hand is *karma yoga* and left hand is *karma saṁnyāsa*. When there is right hand, the left hand is also in process. When there is only the left hand, the right hand is not in process and both fail, they don't work.

So this is the cream of Śaivism that you should work.

The proverb is: "work is worship . . . work is worship!"

To sit idle and, "*zzzz* [snore]", what is that?

Nothing comes out of it.

Yoga rahitasya saṁnyāsamāptuṁ duḥkhameva, [comm.] *yoga rahitasya* means who is deprived of *karma yoga*. For him, *karma saṁnyāsamāptuṁ duḥkhameva, karma saṁnyāsa* is not possible for him to achieve. *Prāgnītyā karmaṇāṁ duḥsaṁnyāsatvāt*, because we have already explained in previous chapters that *karma saṁnyāsa* is not possible by sitting in one corner in pūja room and doing pūja–that won't work. That is fraud.

You should come out from [pūja room] and open the door and come out in the field. In the field this works.

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48 "That state which is obtained by abandoning actions, the same stage is obtained by union of actions in yoga. So, that person who believes that sāṁkhyā and yoga are actually one, he is the real seer, he has observed correctly. Otherwise, this is an incorrect observation to observe that sāṁkhyā is separate and yoga is separate. Sāṁkhyā and yoga must be united in one point. And that onepointedness will be derived by watching your breath in actions. It is my interpretation." Swami Lakshmanjoo, Bhagavad Gītā audio, USF library.

Because this is . . . the means of entering in God consciousness is his Śakti. The means of entering in God consciousness is not God. Through God you cannot enter in God consciousness. Through its Śakti you can enter in God consciousness. Śakti is the manifestation of Lord. Manifestation of Parabhairava is the whole universe. Through the universe you can obtain God consciousness.

So that is the reality of all religions, all knowledge, although all these religions are just vague. These other religions do not work, but still they should know that they won't work. They won't work until they do some business . . . (laughs) . . . they have to work.

Yogibhistu sulabhamevaitat–ityuktaṁ prāk, but *karma yogis*, for *karma yogis* everything is possible.

DVD 5.1 (16:09)

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।
सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥७॥

yogayukto viśuddhātmā vijitātmā jitendriyaḥ
sarvabhūtātmabhūtātmā kurvannapi na lipyate //7//

Yogayukta, who is established in *karma yoga*, *viśuddhātmā* and whose mind is always pure, without any impressions, outside impressions, internal impressions . . .

(Not outside impressions, [because] outside impressions and internal impressions both exist in *karma saṁnyāsa*, and in *karma yoga* outside impressions and internal impressions both vanish. This is the trick of *karma yoga*.)

. . . *vijitātmā*, and he has conquered his mind; *jitendriyaḥ*, he has conquered his all organs; *sarva bhūtātma bhūtātmā*, and he becomes one with universe; *kurvannapi*, although he does everything, *na lipyate*, he does not do anything.

Sa sarvapi kurvāṇo na lipyate, [*comm*.] if he does everything he does not do anything. Because, *karaṇa pratiṣedha arūḍhatvāt*, he always says "I have done nothing." Although he does everything he says, "No, I have not done anything."

DVD 5.1 (17:45)

नैव किंचित्करोमीति युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्नश्नन्गच्छन्श्वसन्स्वपन् ॥८॥
प्रलपन्विसृजन्गृह्णन्नुन्मिषन्निमिषन्नपि ।
इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥९॥

naiva kiñcitkaromīte yukto manyeta tattvavit /
paśyañśṛiṇvanspṛiśañjighrannaśnangacchanśvasansvapan //8//
pralapanvisṛijangṛihṇannunmiṣannimiṣannapi /
indriyāṇīnidriyārtheṣu vartanta iti dhārayan //9//

Naiva kiñcitkaromīte . . .

What Śloka? Number 8th.

. . . *naiva kiñcit karomīte*, I don't do anything, *yukto* (*yukto* means *yogi*, *karma yogi*), *manyeta*, he believes that I don't do anything; *tattvavit*, because he is established in the supreme state of Bhairava. He [who] is established in the supreme state of Bhairava, he says,

although he does everything, he says, "I don't do anything." *Paśyan,* although he sees with eyes–*paśyan*; *śṛiṇvan*, although he hears by ears–*śṛiṇvan*; *spṛiśan,* although he touches with this skin, he touches–*spṛiśan*; *jighran*, although he smells with nose; *aśnan,* although he eats with mouth; *gacchan*, although he walks with feet; *śvasan*, although he breathes; *svapan*, although he sleeps and snores; *pralapan,* although he cries; *visṛijan*, although he goes to bathroom and throws that stuff in toilet; *gṛiḥṇan*, although he holds with hand anything; *unmiṣan nimiṣan api*, although he opens his eyes and closes his eyes, he says, "I don't do anything."

Indriyāṇīnidriyārtheṣu vartanta, "the organs are doing their own job, what have I have to do with them? I am separate; I am aloof from these organic *'tamasha'*, I am just the observer, I don't do anything."

DVD 5.1 (20:41)

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः ।
लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥ १० ॥

brahmaṇyādhāya karmāṇi saṅgaṁ tyaktvā karoti yaḥ /
lipyate na sa pāpena padmapatramivāmbhasā //10//

Pāpa (*pāpa* means sin), sin means (who is sinner?), sinner is who does anything and attributes it to himself that, "I have done it!" He is sinner. He'll be caught and he'll be shot. If he has done good deeds and he says, "I have done good deeds," he'll be shot. If he has done bad deeds and he will say, "I have done bad deeds," he'll be shot. He is sinner; both are sinners. And on the contrary the person who does everything and says, "I have done nothing," he is *jīvan mukta*.

This is the trick of Śaivism!

Do everything and actually see that you don't do anything. If you do good deeds you will be shot, if you do bad deeds you will be shot, i.e. if you attribute it to yourself.

Right?

Thank you, you are assimilating my theory.

Ata eva darśanādīni, lipyate na sa pāpena [comm.], he is not this *papa*, this sin, does not touch him, does not leave its impression in him. Just like that lotus leaf, although remaining in water for twenty-four hours, but he is without its touch, without its impression. Those impressions do not touch that lotus leaf.

Ata eva darśanādīni kurvannapi, although he sees, he sees, he touches, he smells and he does everything; *asāvevam dhārayati*, he understands, not only understands (understands means *pratipattidārḍhyena niścinute*), he believes, actually he believes, "I have done nothing." He does not only for fun sake he does not say that, "I have not done anything." He actually feels, "I have done nothing."

Because that is fraud if you are pretending to be Parabhairava and say, "I do everything, [but] I have not done anything", but internally . . .

DENISE: He feels he has done it.

SWAMIJI: . . . he feels he has done, you are fraud. Then you are fraud. It must be in natural way of understanding you must feel that.

That is *pratipattidārḍhyena niścinute,* he believes in his own nature, but he is responsible for speaking like this. If he speaks just to throw impression on his disciples, "I have done nothing", he will be shot dead by another demon. Because nothing is concealed there. In the state of Parabhairava nothing is concealed. You cannot hide anything.

My servant in upper Ishber[49] would tell that if when he dies (his name was Ramānji, he was my gardener), he said, "when I die there, they will catch me, [but] I will secretly hide somewhere where they won't touch me."

DENISE: Where death won't catch him.

SWAMIJI: Huh?

DENISE: Where who won't catch him, death?

SWAMIJI: No. There in another world after death.
I said, "you will be caught there also; they won't leave you."
Where can he hide? There is no . . . nothing to hide, you can't hide anything. Everything is vividly found there.
So you should not pretend. You should not pretend that, "I am Bhairava!"

Tadeva brahmaṇi karmaṇāṁ samarpaṇam, [comm.] that is called, in other words, *brahmaṇi karmaṇāṁ samarpaṇam*, when you bestow all your deeds in the supreme state of Bhairava. *Atra cihnamasya gatasaṁgatā*, the sign of this is *gatasaṁgatā*, he is not changed, he is unchangeable; he is always shining with joy.
In Ramana Maharshi's ashram there was one yogī, he would say, "my *kuṇḍalinī* has risen," he would tell me, "my *kuṇḍalinī* has risen, [but] Oh, I have got here pain, I have here pain, I have got here pain. Oh! Oh! It is very terrible!"
I told him, "*kuṇḍalinī* is not terrible. You have got some ghost has entered in your brain. It is not *kuṇḍalinī*. You are painful; it is not painful, *kuṇḍalinī* is never painful, it is filled with joy."
He said, "No, I have got this whole area, it is vibrating and it is . . .

DENISE: Throbbing.

SWAMIJI: " . . . throbbing and with pain, acute pain. I cannot exist."
I said, "No it is not *kuṇḍalinī*, it is some other ghost in you."

JONATHAN: This was another saint there; this was another person, not Ramana Maharshi?

SWAMIJI: In Ramana Maharshi's hall; they were all practicing yoga before Ramana Maharshi. And this was [another yogi]. Unfortunately he was seated just on my right side. When I was doing practice and he was also doing practice, and he said ([he thought] that Ramana Maharshi was speaking to me and he was fond of me to be there), and he told me ([he thought] that he [Swamiji] is an important person in Ramana Maharshi's [ashram], so I will tell him my own experience of *kuṇḍalinī).* He told me, "I have risen my *kuṇḍalinī* and it is all terrible here. I have got pain here and here and here." . . . (laughs)
I said to him, "it is not *kuṇḍalinī*, it is that some serpent has thrown some poison in you and you will die."

DENISE: He still thought it was *kuṇḍalinī*.

SWAMIJI: He said, "no, no, no it is *kuṇḍalinī*. It is *kuṇḍalinī* which has risen in me!"
I said, "No it is not! Ask Bhagavan, ask Ramana Maharshi."
He said, "No, I won't ask, he will beat me."

DENISE: Swamiji, didn't Śri Ramana Maharishi mostly practice *karma saṁnyās*?

SWAMIJI: Huh?

DENISE: *Karma saṁnyās.*

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49 Swamiji is referring to his previous ashram.

SWAMIJI: No, *karma saṁnyās*, no.

He used to tell them, "Just find out who you are, *bas*! Just find out who you are, concentrate on 'I'–that who is inside, who is talking, who is walking–concentrate on that Being and you will find the truth." He said, "there is no need of any mantra."

DVD 5.1 (30:32)

कायेन मनसा बुद्या केवलैरिन्द्रियैरपि ।
योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मसिद्धये ॥११॥

kāyena manasā buddhyā kevalairindriyairapi /
yoginaḥ karma kurvanti saṅgaṁ tyaktvātmasiddhaye //11

There are yogis, O Arjuṇa, with *kāyena,* with body; *manasā* with mind; with *buddhyā* in intellect; *kevalair indriyairapi*, with detached organs; *yoginaḥ* those yogis, *karma kurvanti,* they do action, they do act, they don't sit idle. But only one thing they have got that trick. That trick is *saṅgaṁ tyaktva,* they are not attached to any work, *ātma siddhaye* because their *ātma*, their Self is illuminated. Their Self is ex . . .

DENISE: Expanded.

SWAMIJI: . . . expanded in the state of Parabhairava.

Next one, 12th śloka.

DVD 5.1 (31:48)

युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम् ।
अयुक्तः कामकारेण फले सक्तो निबध्यते ॥१२॥

yuktaḥ karmaphalaṁ tyaktvā śāntimāptoti naiṣṭhikīm /
ayuktaḥ kāmakāreṇa phale sakto nibadhyate //12//

Yuktaḥ means *karma yogi*, and *ayuktaḥ* means *karma saṁnyāsin* (*ayuktaḥ* means who is not a *yogi*, who abandons all activities, i.e. *karma saṁnyāsa*)–*karma saṁnyāsa* and *karma yoga*–he points out the difference between these two *yogas* separately. If you at all explain them separately then what will happen? *Yuktaḥ, karma yogi*, what *karma yogi* does?–*karma phalaṁ tyaktvā śāntimāptoti naiṣṭikīm*, he is sentenced in God consciousness and the fruit of his *karmas* do not take place. He does not get any fruit of any *karma*, [the one] who is *karma yogi*.

Ayukta, and who is *karma saṁnyāsi*, who has left this activity, *kāmakāreṇa*, because the impression is there, to him impression remains life-long,[50] *phale sakto nibadhyate,* and he will be caught and he is killed; he is shot dead afterwards. So *karma saṁnyāsa* only does not work, there must be *karma yoga*. *Karma yoga* and *karma saṁnyāsa* are interdependent. *Karma saṁnyāsa* will work when there is *karma yoga*, and *karma yoga* will work when there is *karma saṁnyāsa*. It is only one path combined.

Naiṣṭikīm means *apunarāvartinīm, naiṣṭikīm* means *apunarāvartinīm*, when you don't return to this degraded field.

50 Later in the text Swamij clarifies that the impression of what the *karma saṁnyāsi* has given up remains throughout his life. [*Editor's note*]

DVD 5.1 (34:12)

सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी ।
नवद्वारे पुरे देहे नैव कुर्वन्न कारयन् ॥ १३॥

sarvakarmāṇi manasā saṁnyasyāste sukhaṁ vaśī /
navadvāre pure dehe naiva kurvanna kārayan //13//

Sarva karmāṇi manasā, all activities, *manasā*, through mind, who *saṁnyasya*, through mind he abandons, and *sukhaṁ*, and is established peacefully, *vaśī*, controlled from all sides. *Navadvāre pure dehe*, in his body, which is just like it has got nine doors and windows ([this] body, it has got nine doors and windows; that is all organs; these are, these windows and doors of his body), *naiva kurvanna*, in this body he neither does anything nor he has anything; because he is inside. He is in this body; he is inside, what has he to do with doors and windows?

Doors and windows, he can go in another house and live there. So this *dvāra* [door] has nothing to do with this, it has got no attachment with that being who is a *karma yogi*. A *karma yogi* is absolutely away from that house, that body.

Yathā veśmāntargatasya puṁso na gṛihagatair jītṇatvādi bhiryogaḥ, [*comm.*] just as *yathā veśmāntargatasya puṁso*, anybody who has entered in some body, in some house, *gṛihagatair jītṇatvādi bhiryogaḥ*, if that house is rotten he does not get rotten.

Who?

DENISE: That person who owns that house.

SWAMIJI: The person who lives there.

Evaṁ mama, in the same way, I am in this house, I am situated in the house, *cakṣurādicchidragavākṣanavakālaṅkṛitadehagehaga-tasya na taddhatmayogaḥ*, [but] I have nothing to do with this house. I can leave this house and enter in another house.

DVD 5.1 (37:07)

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।
न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥ १४॥

na kartṛitvaṁ na karmāṇi lokasya sṛījati prabhu /
na karmaphalasaṁyogaṁ svabhāvastu pravartate //14//

Now he translates this śloka, this is 14th śloka.

Eṣa ātmā na kiṁcitkasyacitkaroti [comm.], this *ātmā* it does not do anything to anybody. *Pravṛittistvasya svabhāvamātraṁ na phalepsayā*, it is his nature to do, but he does not ask any, he does not desire for any fruit of it, whatever he does.

tathāhi. saṁvedanātmano bhagavataḥ prakāśānanda-svātanatrya-
paramārthasvabhāvasya svabhāva-mātrākṣipta-samasta-sṛiṣṭi-sthiti-saṁhṛiti-
prabandhasya svasvabhāvānna manāgapyapāpo jātucit [comm.]

That yogi who is filled with *sṛiṣṭi, sthiti, samhara, pidāna* and *anugrāha*, all these five activities of his glamour; he is never away from that. Sometimes he is doing creation,

sometimes he is doing protection, sometimes he is doing destruction, sometimes he is concealing and sometimes he is revealing. This is his nature.

JOHN: For the *yogi*?

SWAMIJI: For *yogi*, yes, *karma yogi*.

JOHN: So what are these five acts means for a *yogi*?

SWAMIJI: These are five energies. This is, the five energies are . . . it is his nature.

JOHN: So whatever he is doing; either he is doing protection or he is doing creation.

SWAMIJI: Sometime he is doing, in one way he is doing creation in another way he is doing destruction, at the same time.

JOHN: When you see one thing, you are creating that, and you are destroying the previous thing; just like that.

SWAMIJI: Yes.
But even then, *svasvabhāvāt-na manāgapyapāpo jātucit,* but his nature of being established in Parabhairava state is unmoved. If it is working upon *sṛiṣṭi* it is unmoved, in *sthiti* it is unmoved, *samhṛiti*, *pidāna* and *anugrāha* all these five acts, in five acts it is unmoved. He is doing nothing.

JOHN: How do those two acts function for a yogi . . .

SWAMIJI: Huh?

JOHN: . . . concealing and revealing? Concealing and revealing, those are the actual . . . ?

SWAMIJI: No, all the five.

JOHN: But how does a yogi, what does it mean to say a yogi does concealing and revealing?

SWAMIJI: Huh?

JOHN: What does it mean to say that the yogī . . . ?

SWAMIJI: No, it is his nature. It is his nature these five acts, five acts is the nature of Parabhairava.

JOHN: Parabhairava.

SWAMIJI: Yes, he creates, he protects, he destroys, he conceals and he reveals.

DENISE: He conceals and reveals his own nature . . .

SWAMIJI: His own nature.

DENISE: . . . to himself?

SWAMIJI: To himself, yes.
If Parabhairava creates this whole world; what then?
He has not created this whole world. It is his glamour.
If he has destroyed this whole world; what then?
He is still in Parabhairava state in his own nature. And in both ways he is situated in his own nature. He is not away from his nature, anywhere, never.
If he is always astray, he has gone astray, where he will go astray?
You know astray?

JONATHAN: Yes.

SWAMIJI: Who is *darbha-dhar* he is going to one picture house, to another picture house and from one picture house to another picture house.

What then?

JONATHAN: For him it doesn't matter.

SWAMIJI: For him it does not matter. For those who are very cautious, who are always holding the pious things, they are caught; they will be shot. Because they are afraid of impure thoughts; they are afraid of impure thoughts, they like pious thoughts–they will be shot dead.

JOHN: That's why Lord Śiva is *tamoguṅa.*

SWAMIJI: Huh?

No not *tamoguṅa* . . . [laughs]

JOHN: You told us once that Lord Śiva is in that lowest *guṇa* because nothing there obscures his nature. Those people who only want to be pious, they only want to be in *sattva guṇā* . . .

SWAMIJI: Those who want to be pious, they are fools. Those who want to be impure, they are also fools. Those who are pious, and fools also, and everywhere also, they are fine.

Whatever is discarded, when there is discarded and possessing, possessing and discarding . . . discarding and possessing is very sin[ful].

JOHN: Holding onto either of those.

SWAMIJI: Yes.

You can take pomegranate, you don't take pomegranate–well and good. You take butter, you don't take butter–well and good. But only butter and not other than butter, it is failure.

na kartṛitvaṁ na karmāṇi lokasya sṛījati prabhu /
na karmaphalasaṁ yogaṁ svabhāvastu pravartate //14//

[repeated]

It is not *kartṛitva* or *karma,* neither objectivity nor subjectivity. These are one. Actually these are one. *Karma phalasaṁ yogaṁ* is also the same, i.e. *svabhāvastu pravartate,* it is the nature of God what you find everywhere.

Pravṛittisvasya svabhāvamātraṁ [comm.], this *pravṛitti* is his nature; it is his nature, it is not bad. He can do this thing, he cannot do this thing, it is all good. But [if] he will only do good things, he will not do bad things this is bad, this will carry him to failure.

Why he discards bad things, why he possesses good things?

It is bad. Good things are there, bad things are there; in both ways this is the glamour of Parabhairava. Why should he discriminate [between] these two?

Whatever is outside that is inside. Whatever is inside that is outside. You should come to this understanding. This is the conclusion found everywhere in the market of Parabhairava state.

Tasmāt-cetanaḥ svatantraḥ parameśvara eva tathā tathā bhati; this *cetanaḥ parameśvara,* you'll find *cetana,* all-consciousness, filled with all-consciousness *parameśvara,* Parabhairava, shines everywhere in each and every way. *Iti na tadvayatirikraṁ kriyātatphalādikamiti siddhāntaḥ,* nothing is excluded there, everything is included. It is *siddhāntaḥ,* this is the *siddhāntaḥ,* this is the topmost *siddhānta,* topmost philosophy of Parabhairava state–Śaivism.

Chapter Five • Part 2

Ata eva kriyātatphalayorabhāve vidhiphalasyāpi nādṛiṣṭakṛitatā kācit, when *kriya* [action] and its *phala* [fruit] are not separate from each other, *vidhi phalasyā* (*vidhi* means *karma*),[51] the fruit of your [past] actions is not excluded. It is included. The fruit of *karma* is also included, fruit of *karma* and fruit of your actions, fruit of actual fruits. *Ityardhenābhidhāyātdhānteraṇa saṁsāriṇaḥ prati tatsamarthanaṁ kartimāha*, and on the contrary he says what are those who are situated in world, worldly affairs; what have they got, what have they achieved?

DVD 5.2 (01:01)

नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः ।
अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥ १५ ॥

nādante kasyacitpāpaṁ na caiva sukṛitaṁ vibhu /
ajñānenāvṛitaṁ jñānaṁ tena muhyanti jantavaḥ //15//

This is 15th śloka.

Nādante kasyacitpāpaṁ, he does not ask anybody to do the action of sins, he does not push anybody to do *sukṛitaṁ*, good actions. *Ajñānena avṛitaṁ jñānaṁ*, actually knowledge is subsided by ignorance, [and] by that ignorance everybody is *muhyanti* (*muhyanti* means they are mislead).

They are mislead that, "I have done this . . . this blunder I have done, what will happen to me now? This good action I have done, I'll be more happy now." In both ways they are caught, they are shot.

DVD 5.2 (02:26)

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।
तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥ १६ ॥

jñānena tu tadajñānaṁ yeṣāṁ nāśitamātmanaḥ /
teṣāmādityavajjñānaṁ prakāśayati tatparam //16//

But on the contrary, whose knowledge . . . whose ignorance is discarded by knowledge, to them *ādityavat jñānaṁ prakāśayati tatparam*, that supreme knowledge of God consciousness shines to them for always.

Jñānena tu ajñāne nāśite, [*comm.*] when *jñāna* subsides *ajñāna*, ignorance, *jñānasya svaprakāśatvaṁ svataḥ siddham, jñāna* shines everywhere for them. *Yathā ādityasya tamasi naṣṭe*, just like when the sun rises and all ignorance, all darkness, is nowhere to be found. *Vinivatritāyāṁ hi saṅkāyām amṛitam amṛitakāryaṁ svayameva karoti*, when all doubts are

51 Here *karma* means *prārabdha karma*, the fruit of ones past actions which are still to bear fruit. [*Editor's note*]

clarified then this nectar works. Nectar means the state of Bhairava, which shines everywhere. And this nectar of Parabhairava state is possible to those *tad gata buddhi manasāṁ,* who are always bent upon finding out the state of Bhairava in each and every respect. He says . . .

DVD 5.2 (04:31)

तद्बुद्धयस्तदात्मानस्तन्निष्ठास्तत्परायणाः ।
गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धौतकल्मषाः ॥ १७॥

tadbuddhayastadātmānastanniṣṭhāstatparāyaṇāḥ /
gacchantyapunarāvṛittiṁ jñānanirdhautakalmaṣāḥ //17//

Tad buddhaya, whatever, actually whatever intellectual process they have; *tad ātmāna*, their mind is always diverted towards that God consciousness; *tad niṣṭā,* their position is also diverted towards God consciousness; *tat parāyaṇāḥ*, they are bent upon finding out God consciousness; and *tad niṣṭāḥ, tat parāyaṇāḥ*, and they are always bent upon holding it with all [their] might. *Gacchantyapunarāvṛittiṁ,* they actually are sentenced to that supreme Parabhairava state, where there is no hope to return. They are always amidst that glamour of Parabhairava state. *Jñānanirdhautakalmaṣāḥ,* by that knowledge everything is washed. Whatever *is* and whatever *is not*, that is all washed. Washed means get clarified, clarified; and it has got that whitewash of Parabhairava everywhere. Good, bad, disgusting, whatever it is, it is all divine.

DVD 5.2 (06:35)

स्मरन्तोऽपि मुहुस्त्वेतत्स्पृशन्तोऽपि स्वकर्मणि ।
सक्ता अपि न सज्जन्ति पङ्के रविकरा इव ॥ १८॥

smaranto 'pi muhustvetatspṛiśanto 'pi svakarmaṇī /
saktā api na sajjanti paṅke ravikarā iva //18//[52]
[not recited]

विद्याविनयसंपन्ने ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥ १९॥

vidyāvinayasaṁpanne brāhmaṇe gavi hastini /
śuni caiva śvapāke ca paṇḍitāḥ samadarśinaḥ //19//

Vidyāvinaya saṁpanne brāhmaṇe, in *brāhman* . . .
Who is *brāhman*?
Who has got knowledge; who has got all qualifications.
. . . in that *brāhman*; *gavi*, in a cow which is milking cow that produces milk for people; *hastini*, in an elephant; *śuni*, in dogs; *śvapāke ca*, in those who cut, kill dogs, and eat its flesh;

52 "Although they think and they enjoy those worldly pleasures, and they are attached to those senses, [but] they are not attached, they are absolutely away from that, absolutely free from those actions. How? Just like the rays of sun, although they have sunk in mud, but they have nothing to do with mud, mud does not stick to them." Swami Lakshmanjoo, Bhagavad Gītā audio, USF library.

paṇḍitāḥ samadarśinaḥ, those actually established in Parabhairava state see them the same, in the same way. They don't see in a *brāhman,* that a *brāhman* is pure; they don't see in a cow that she is *mata*, she is the mother of all living beings and producing milk for them; they don't see . . . those people do not see in dogs that it is impure; *śvapāke ca*, and those who eat flesh of dogs, they don't see that they are brutes. They don't see like that. *Paṇḍitāḥ samadarśinaḥ* those established in Bhairava state, they see them [as] "they are created by Lord Śiva, they are fine, in their own way they are fine."

But it does not mean that I will go and . . .

DENISE: Eat dogs.

SWAMIJI: . . . eat dogs.

No, but I have to see that this is the glamour of God also. Who is established in Parabhairava state, he must see the glamour of God everywhere, in those people also. But he should not dine with them. He should see them, he must have the impression, the knowledge, knowledge that, "this is also His glamour; it is not bad.'

Somebody eats fly, "*ammm*", it is the glamour of God. Why should you get angry?

DENISE: So we shouldn't judge anything.

SWAMIJI: No, it is his way of expanding his nature.

JONATHAN: So those people that eat dogs, they don't have any choice. That's their job in this lifetime.

SWAMIJI: Yes.

JONATHAN: So, as Denise said, we shouldn't make judgments on those.

SWAMIJI: No.

JONATHAN: That's their job.

SWAMIJI: Yes.

Ata eva samaṁ paśyanti, [comm.] *samaṁ paśyanti ata eva,* but you should not do that thing. You should not do that thing. But you should see that it is the glamour of God.

JONATHAN: So also if you see someone with leprosy, who has leprosy.

SWAMIJI: Yes.

JONATHAN: . . . that is also God's wish.

SWAMIJI: Yes.

JONATHAN: Or if somebody gets killed in a plane crash, that is also his play, isn't it? They shouldn't be attached to that, they shouldn't grieve or anything?

SWAMIJI: No . . . [affirmative].

Even in Vijñāna Bhairava it is said, he gives the example of Vijñāna Bhairava śloka– Abhinavagupta here in his commentary.

> *'ciddharmā sarvadeheṣu viśeṣo nāsti kutracit /*
> *ataśca tanmayaṁ sarvaṁ bhāvayanbhavajijjanaḥ / /*
> *(Vijñāna Bhairava, 100th śloka)*

Ciddharmā sarvadeheṣu, the *cit dharmā*, the consciousness, the aspect of consciousness, is found everywhere, *sarva deheṣu*, in each and everybody. *Viśeṣo nāsti*, there is no difference at all from one to another. *Ataśca tanmayaṁ sarvaṁ bhāvayan,* you should feel that this is just

the glamour of God. The person who feels like that, *bhavajit*, he has conquered this whole universe and he is established in Parabhairava state for always.

Tasya cetthaṁ saṁbhāvana, he feels like that, internally he feels like that.

DVD 5.2 (12:22)

न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम् ।
स्थिरबुद्धिरसंमूढो ब्रह्मविद्ब्रह्मणि स्थितः ॥२०॥

na prahṛiṣyetpriyaṁ prāpya nodvijetprāpya cāpriyam /
sthirabuddhirasaṁmūḍho brahmavid[53]brahmaṇi sthitaḥ //20//

Na prahṛiṣyet priyaṁ prāpya, if he sees something good he does not get excited. *Na prahṛiṣyet priyaṁ prāpya*, whatever, if he sees something good, exciting, he does not get excited. *Nodvijetprāpya cāpriyam*, when he sees something bad happening, i.e. "that I have lost my kiths and kins, they are shot dead in battlefield!"

"Alright . . . this was God's will."

DENISE: His organs also don't . . .

SWAMIJI: Huh?

DENISE: His organs don't change with the experience?

SWAMIJI: No.

Sthirabuddhir, his *buddhi* [intellect] is *sthira*, onepointed; *asaṁ mūdha*, he never gets illusion; *brahmavid*, he is always filled with knowledge of supreme Bhairava; and *brahmaṇi sthitaḥ*, he is established in supreme *Brahma*–that person.

DVD 5.2 (13:53)

बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत्सुखम् ।
स ब्रह्मयोगयुक्तात्मा सुखमव्ययमश्नुते ॥२१॥

bāhyasparśeṣvasaktātmā vindatyātmani yatsukham /
sa brahmayogayuktātmā sukhamavyayamaśnute //21//

Bāhya sparśeṣvasaktātmā, those *bāhya* (*bāhya sparśa* means those which are outward sensual objects), in sensual objects, the one who is not attached to sensual objects . . .

It does not mean he does not utilize sensual objects. He can utilize sensual objects but you should not get attached to sensual objects. If it is possible he can have, if is not possible he won't care, he won't weep.

Do you understand?

It is that, i.e. sensual objects, he is not attached to sensual objects. He can utilize sensual objects if it is possible. If it is not possible he won't beat his head for the sake of having sensual objects. That is *asaktātmā*, he is not a slave to it. *Vindatyātmani yatsukham*, in both ways he is established in the glamour of his Parabhairava state. He is always enjoying, without and with. With this or without that, he is fine, deliciously delicious.

Yes, truly speaking, you should believe me!

DENISE: Like the taste within his own self is so sweet . . .

53 Swamiji also recites "brahmadarśanam" which does not appear in the text. [Editor's note]

SWAMIJI: Yes.

DENISE: . . . he doesn't need anything else. But he can take if he likes.

SWAMIJI: Yes, he can take.

DENISE: It won't affect his consciousness. It won't make things sweeter. He will be the same.

SWAMIJI: Yes. How wonderful is Śaivism!
Sa hyevaṁ manyate, this is 22nd śloka now.

DVD 5.2 (16:18)

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते ।
आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥२२॥

ye hi saṁsparśajā bhogā duḥkhayonaya eva te /
ādyantavantaḥ kaunteya na teṣu ramate budhaḥ //22//

He thinks, the person who is established in Parabhairava state thinks, within himself he thinks, *bāhyaviṣayajā bhogā* [comm.] "these *bhogās,* these enjoyments which are placed before me, they are fine, they are fine, I can have them; but I am not particular to have them. If they are there let them be there. If they are not there well and good I won't have them. *Ādyantavantaḥ kaunteya,* they are coming and going, this is just the drama of my own nature. *Na teṣu ramate budhaḥ,* I am not attached. I am not attached that, "I must have this!"

DENISE: You are not hankering after them.

SWAMIJI: Hankering, I am not hankering. I am . . .

JONATHAN: Fine anyway.

SWAMIJI: . . . fine in both ways.
Next, 23rd one.

DVD 5.2 (17:46)

शक्नोतीहैव यः सोढुं प्राक् शरिरविमोचनात् ।
कामक्रोधोद्भवं वेणं स योगी स सुखी मतः ॥२३॥

śaknotīhaiva yaḥ soḍhuṁ prāk śarīravimocanāt /
kāmakrodhodbhavaṁ vegaṁ sa yogī sa sukhī mataḥ //23//

That person who can tolerate the *vega* [impulse] of *kāma* and *krodha,* desire and wrath, in [their] lifetime; in lifetime who can subside this desire and wrath.
This is very difficult to subside.

DVD 5.2 (18:30)

अन्तःसुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः ।
स पार्थ परमं [योगं] स्तनं ब्रह्मभूतोऽधिगच्छति ॥२४॥

Chapter Five

antaḥ sukho 'ntarārāmastathāntarjyotireva yaḥ /
sa pārtha paramaṁ [yogaṁ] sthanaṁ[54] *brahmabhūto 'dhigacchati //24//*

Antaḥ sukha, who is established in internal peaceful state of Parabhairava; *antarārāmaḥ,* who is resting in that peaceful state of Parabhairava; *tathāntar jyotireva,* who is illuminated by the internal light of Parabhairava–*tatha antar jyotir* (that is *antar jyotir eva*), *sa pārtha paramaṁ sthanaṁ brahmabhūto 'dhigacchati,* O Arjuṇa, he is always Parabhairava and he remains in Parabhairava state and he in the end also is dissolved in Parabhairava state. No power on earth can take him out of that state.

Atastasya-antareva bāhyānaṣekṣhi sukham [comm.], he has got that glamour of Parabhairava within, it is not without. He does not see that *sukha* [joy] without. Without he can see, but without he will see without and see it within; this *sukha,* outside *sukha,* he will find out within. He won't find [*sukha*] out there. He won't find out *sukha* in Denise or in John or in Jonathan or in Viresh. He will find out [Swamiji points to himself]–not in one body–inside. Not body, not inside body. It is inside.

Inside is outside [and] outside is inside (laughs). It is nothing. Inside and outside is concerning body. When there is body then inside is something else.

Inside is . . . for instance, you keep your eyes wide open [Swamiji demonstrates]–you are inside. [Swamiji looks with eyes wide open] This is inside! What?

DENISE: When you keep your eyes wide open?

SWAMIJI: This . . . this is inside. Not in body. In body it is not inside.

DENISE: Inside where?

SWAMIJI: Inside consciousness. This is consciousness.

I will show you, I will show you what is inside.

Come . . . [Swamiji motions to Viresh to come and stand by him while he opens his eyes wide].

Feel! Feel! What is this?

VIRESH: Tickling?

SWAMIJI: It is going on something. Something is going [on].

That is inside! . . . that is it.

DENISE: What you feel inside.

SWAMIJI: Huh?

DENISE: What he feels inside when you tickle him?

SWAMIJI: It is not inside the body. It is inside consciousness.

JONATHAN: So, like when you have a sensation of pain; pain is in your consciousness, it's not a reality in skin.

SWAMIJI: No, it is not in skin.

JONATHAN: It is actually in your consciousness.

SWAMIJI: Like this [Swamiji again demonstrates]. It is not . . . with eyes open you can see inside. This is inside. Where you feel that.

DENISE: It's inside my consciousness?

SWAMIJI: That sensation.

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54 Swamiji recites *sthanam* in place of *yogam*. [Editor's note]

DENISE: Yes.

SWAMIJI: That is inside.

antaḥ sukho 'ntarārāmas tathāntarjyotireva yaḥ /
sa pārtha paramaṁ [yogaṁ] sthanam brahmabhūto 'dhigacchati //24//
[repeated]

Antaḥ sukha, his glamour is inside; *antarārāma*, he is lying inside; *antarjyoti*, he is illuminated inside, *sa pārtha paramaṁ sthanaṁ brahmabhūto 'dhigacchati*, O Arjuṇa, he is united with that supreme state of Parabhairava after being Parabhairava.

Because Parabhairava . . . nobody can enter Parabhairava, nobody can enter Parabhairava state. Only Parabhairava can enter in Parabhairava state. When you are Parabhairava then you are likely to merge in Parabhairava.

JOHN: But everybody is Parabhairava?

SWAMIJI: Everybody is not. Parabhairava only!

JOHN: But there is nothing besides Parabhairava?

SWAMIJI: Not everybody. No, only Parabhairava can go in Parabhairava.

JOHN: But is there something besides Parabhairava?

SWAMIJI: Huh?

JOHN: There is only Parabhairava.

SWAMIJI: No, that is *māyā*. That is *māyā*, which is beside Parabhairava that is *māyā* of Parabhairava. That too is Parabhairava. That too will become Parabhairava in the end when it becomes Parabhairava, when it becomes united with Parabhairava.

But there is no entry to any other foreign element in Parabhairava.

JOHN: So he keeps that *māyā* separate?

SWAMIJI: Huh?

JOHN: Parabhairava keeps that *māyā* separate?

SWAMIJI: Separate.

JOHN: So in some sense you can say it is stuck Parabhairava?

SWAMIJI: It is Śakti . . . no, it is the glamour of his energy. It is the glamour of energy. Although it is also, these are rays of Parabhairava, not separated from Parabhairava. But actual Parabhairava is that who is the real Parabhairava. Parabhairava is only allowed to get entry in Parabhairava state.

. . . *vyavahāre tu mūḍhatvamiva*[comm.], in *vyavahāra*, in daily routine of worldly activities he is ignorant. He does not find any interest in this.

DENISE: Who?

SWAMIJI: That, who is established in Parabhairava. If you tell him, "Do you want curds [yogurt]?"

"All right, I'll take curds."

Not like me. I don't want that (laughs) 'phulgobi' [cauliflower] it gives me tickling sensation. 'Phulgobi' that . . .

JONATHAN: And that 'nutri-nugget'.

SWAMIJI: Yes, 'nutri-nugget' [soyabeans] also.

DENISE: Yes.

SWAMIJI: That is inside.

antaḥ sukho 'ntarārāmas tathāntarjyotireva yaḥ /
sa pārtha paramaṁ [yogaṁ] sthanam brahmabhūto 'dhigacchati //24//
[repeated]

Antaḥ sukha, his glamour is inside; *antarārāma*, he is lying inside; *antarjyoti*, he is illuminated inside, *sa pārtha paramaṁ sthanaṁ brahmabhūto 'dhigacchati*, O Arjuṇa, he is united with that supreme state of Parabhairava after being Parabhairava.

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. . . *vyavahāre tu mūḍhatvamiva*[comm.], in *vyavahāra*, in daily routine of worldly activities he is ignorant. He does not find any interest in this.

DENISE: Who?

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"All right, I'll take curds."

Not like me. I don't want that (laughs) 'phulgobi' [cauliflower] it gives me tickling sensation. 'Phulgobi' that . . .

JONATHAN: And that 'nutri-nugget'.

SWAMIJI: Yes, 'nutri-nugget' [soyabeans] also.

DVD 5.2 (26:00)

लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः ।
छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥२५॥

labhante brahmanirvāṇamṛiṣayaḥ kṣīṇakalmaṣāḥ /
chinnadvaidhā yatātmānaḥ sarvabhūtahite ratāḥ //25//

Brahma nirvāṇa, brahma nirvāṇa is *mokṣa* [liberation]; and that state of Parabhairava is obtained by *Ṛiṣi's.*

Who, which *Ṛiṣi's*?

Kṣīṇa kalmaṣāḥ, whose all sins have been disappeared. Sins is good actions and bad actions–this is sin. Sinful act is good action, and bad action is sinful act. These are all sins included in sinful acts.

What is sinful act?

DENISE: Good and bad actions.

SWAMIJI: Yes.

DENISE: Or attachment to them.

SWAMIJI: Attachment or non-attachment, these are sinful actions.

Chinna dvaidhā, they have not *dvaidhā*, they have not two things in view. In view two things do not appear to them–not sinful acts and good acts–they do not remain before them. *Sarva bhūta hite ratāḥ*, they are bent upon producing glamour everywhere in the world. They want to survive[55] His glamour everywhere, in good and bad actions also.

But that takes time in them, to get this, this is expansion. It will take time. It may take one or two lives, or three lives or four lives or hundred lives . . . one does not know.

It is for them to decide. Because if they want, then they will get it; if they do not want, they won't get it. Because it is for them to decide.

Actually they don't want to have it–this state of Parabhairava. Those people who are away from Parabhairava they don't want it. They don't want to have it, possess it.

DENISE: Why . . . why don't they want to have it?

SWAMIJI: Because they don't have it, they don't want to have it. They want to go to school; they want to go to . . .

DENISE: They have other aspirations.

SWAMIJI: Yes.

DVD 5.2 (29:13)

कामक्रोधविमुक्तानां यतीनां यतचेतसाम् ।
सर्वतो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ।२६॥

55 Swamiji possibly meant 'observe', i.e. 'to see' his glamour everywhere. [*Editor's note*]

kāmakrodhavimuktānāṁ yatīnāṁ yatacetasām /
sarvato brahmanirvāṇaṁ vartate viditātmanām //26//

Kāma krodha vimuktānāṁ, those are away from *kāma* [desire] and *krodha* [wrath]; *yatīnāṁ,* who are always alert; *yatajetasām*, whose mind is focused in Parabhairava state; *sarvato brahma nirvāṇaṁ vartate* [and] as such *viditātmanām*, who have understood the reality of Parabhairava, *sarvato brahma nirvāṇaṁ vartate* for them everywhere there is *brahma nirvāṇaṁ,* there is only Parabhairava state everywhere dancing and glamouring for them, inside and outside.

Teśāṁ sarbataḥ–sarvāsvavasthāsu brahmasattā pāramārthikī na nirodha kālam apekṣate [comm.], for them there is no hurry, they have not to wait for this *brahma sattā* [the existence of Parabhairava]. *Brahma sattā* is available in hand, always. If they go out for walk *brahma sattā* is there. If they sleep *brahma sattā* is there. If they do nothing *brahma sattā* is there. If they do everything *brahma sattā* is there.

It is available; it is always in hand for them. No matter if he does not have it, still it is there. If he does not have it, i.e. if he doesn't like it, still it is there. This is the glamour of *brahma sattā* itself. It is just throbbing. Once it has caught you, it will never leave you. *Bas*! You are gone for good.

JOHN: This wanting, you said that . . .

SWAMIJI: Wanting . . . there is not wanting.

JOHN: . . . people don't want, most people don't want.

SWAMIJI: Oh yes! They don't want.

JOHN: So this wanting comes by His grace?

SWAMIJI: Wanting comes by His disgrace . . . (laughs), by His *tirodhana śakti* [concealing energy]. It is his . . .

JOHN: When you have that urge to become Parabhairava, then that's His *anugrāha* [grace] then.

SWAMIJI: That is *anugrāha*, but . . .

JOHN: Not wanting . . .

SWAMIJI: Wanting; not wanting.

JOHN: . . . is covering, is *tirodhana*.

SWAMIJI: Yes.

DVD 5.2 (32:04)

स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः ।
प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥२७॥

sparśānkṛitvā bahirbāhyāṁścakṣuścaivāntare bhruvoh /
prāṇāpānau samau kṛitvā nāsābhyantaracāriṇau //27//

Sparśān kṛitvā bahir bāhyāṁ, bāhyāṁ sparśān bahi kṛitvā, those outside sensual objects, you should keep them outside. *Cakṣu caivāntare bhruvoh* in between two eyebrows you must

feel the sensation inside, between two eyebrows. *Prāṇāpānau samau kṛitvā, nāsā abhyantara cāriṇau,* you should breathe out and breathe in, in *samatha*. *Samatha*[56] means . . .

No, it is very important.

For instance you breathe in and you breathe out. Not like this [normally]. You have not to breathe in and out like this. You have to breathe with your own *nāsa*.[57]

For instance you have to breathe . . . you have to breathe like this and this, only this much (Swamiji demonstrates). You have not to breathe (Swamiji breathes heavily) not like this. You have to breathe very slowly, very slowly. Very slowly that it does not breathe at all. It takes only this kind of space to breathe.[58] Only this much. This is the reality of onepointedness.

JONATHAN: But, Swamiji, when you do that though, sometimes in breathing, you don't get enough breath, it feels like your not going to get enough . .

SWAMIJI: (laughs)

No, it is not suffocation. Suffocated, you will never become suffocated, because it is life; it is life-full at that time.

You know when in my courses[59] I was not breathing. I was breathing like this [Swamiji demonstrates]. When I was out, then I would do [breathe heavy].

JONATHAN: Yes, suddenly you would [breathe].

SWAMIJI: Yes, that is outside.

Inside is this [Swamiji demonstrates again], i.e. when you don't breathe at all. You breathe only from here to here, *bas*! That is all. So there is no breath, it is only glamour of *madyanadi*, the central vein. You are residing in the central vein, *suṣumnā nadi*. It is in *suṣumnā nadi*. It goes in *suṣumnā nadi* and it is finished.

JONATHAN: But from a practical point of view, you were demonstrating that for me one day when you went to Harvan, and you stopped on the side of the road. And you said, "the breath must only go this much." But if a normal person sits down and makes their breath go like that, then they are short of breath, isn't it? Or does that feeling go?

SWAMIJI: No, short breath.

JONATHAN: But there is that feeling that you need more breath?

SWAMIJI: No, you don't get urge for breathing. You don't get urge for breathing. This is something different!

JOHN: My experience is though: when you try to be onepointed on watching your breath and so forth . . .

SWAMIJI: When it is onepointed then you don't breathe.

JOHN: Breathing slows down automatically?

SWAMIJI: Not in so much space.

JOHN: So it becomes less and less.

---

56 "*Prāṇāpānau samau kṛitvā,* and exhaling and inhaling must remain in equal move-less movement (*samatha*), at the state where exhaling and inhaling do not take place." *Swami Lakshmanjoo*, Bhagavad Gītā audio, USF library.

57 Though the literal meaning of *nāsa* is nose, Swamiji translates *nāsa* in this verse as: "you must be conscious, aware how it moves inside and outside. *Nāsa abhyantara cāriṇau* means it must move in your *cit śakti,* in your inner consciousness." *Swami Lakshmanjoo*, Bhagavad Gītā audio, USF library.

58 Swamiji indicates a very small space, on the bridge of the nose.

59 'Courses' refers to the time when Swamiji became established in the state of Parabhairava. [*Editor's note*]

SWAMIJI: Huh?

JOHN: When you are breathing and you are becoming more onepointed then your breathing becomes less and less.

SWAMIJI: Less and less, less and less. And in the end it breathes only this much.

JOHN: But my problem is before I get to that point . . .

SWAMIJI: If it comes down from here, it goes up to this,[60] then it returns there.

JOHN: My experience is, when I become more one-pointed and it becomes less and less and less, all of a sudden that panic comes and I go "*aaaa-aaaahhhh*" I take that, like I'm not breathing, I get a shock that, "no, I'm not breathing and then I take a breath."

SWAMIJI: (laughs)
That is because you are not focused in that Parabhairava state. When once you are focused in Parabhairava state then you won't breathe, because you are life-full.

JOHN: So how do we get over that gap of that panic of . . .?

SWAMIJI: Yes, both ways it is divine. Both ways, if you breathe, that is also divine, if you don't breathe that is also divine. It is this [Swamiji demonstrates]. I showed you.

JONATHAN: You showed me that day.
SWAMIJI: This says, *nāsābhyantaracāriṇa,* i.e. only breath, breath does not move out from *nāsa,* out from *nāsika*. It moves only this much, this much. So there is no such breathing.
You should not examine it. It is automatic. It will happen automatic some day when you are glorified with my grace.

JOHN: When we were meditating you say we should lengthen the breath, make it slower and longer. What does that mean?

SWAMIJI: Lengthen? Lengthen, not. You should breathe very slowly.

JONATHAN: You mean lengthen in time, [and] less in space.

SWAMIJI: Less space.

JONATHAN: And lengthen time.

SWAMIJI: Yes.

JONATHAN: So it should take longer to go even that little distance.

SWAMIJI: Yes.

JONATHAN: But you shouldn't make your breath long.

SWAMIJI: Long? No . . . [Laughs] . . .

JONATHAN: That's what I am saying. You shouldn't do that! You should only do this much. But time should be longer . . .

SWAMIJI: Yes.

JONATHAN: . . . and space should be less.

SWAMIJI: Yes.
How wonderful!

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60 Swamiji again indicates a small movement of breath from between the eyebrows and down the bridge of the nose.

DVD 5.2 (39:20)

यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः ।
विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः ॥२८॥

yatendriyamanobuddhirmunirmokṣaparāyaṇaḥ /
vigatecchābhayakrodho yaḥ sadā mukta eva saḥ //28//

In this way, *yogī sarva vyavahārān vartayannapi*, if he does all the activities of the world *mukta eva* he is Parabhairava, he is always Parabhairava.

Now last śloka of this chapter–twenty-ninth śloka.

DVD 5.2 (39:52)

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।
सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥२९॥

bhoktāraṁ yajñatapasāṁ sarvalokamaheśvaram /
suhṛidaṁ sarvabhūtānāṁ jñātvā māṁ śāntimṛicchāte //29//

Yajña tapasāṁ, yajña tapasāṁ, who, whenever some *yajña* is offered, some *havan* is offered, and its fruit comes of *havan*, who enjoys it, is God, *sarva loka maheśvaram*, and who is lord of all the worlds, all the one hundred and eighteen worlds, and *sarva bhūtānāṁ suhṛidaṁ* (*suhṛidaṁ*, means who is the friend of all the world), if you understand me like that *śāntimṛicchāte*, then you will be sentenced to the state of Parabhairava at once, without any hesitation.

Idṛiśaṁ bhagavattattvaṁ vidan yathātathāsthito 'pi mucyata iti śivam, [comm.] this kind, when you understand this state of Parabhairava, *yathātathāsthito'pi*, whatever you do afterwards *mucyata eva*, you are always glorified with Parabhairava state.

अत्र संग्रहश्लोकः

atra saṇgraha śloka [not recited

Now conclusion of this chapter.

DVD 5.2 (41:40)

सर्वाण्येवात्र भूतानि समत्वेनानुपश्यतः ।
जडवद्व्यवहारोऽपि मोक्षायैवावकल्पते ॥५॥

sarvāṇyevātra bhūtāni samatvenānupaśyataḥ /
jaḍavadvyavahāro 'pi mokṣāyaivāvakalpate //

When one, by the grace of Lord Śiva, sees and observes all creatures, all human beings, everywhere from *kalāgnirudra* to *śāntātīta kāla* [lowest to highest level of 118 worlds],[61] all

61 *Kalāgnirudra* means the lowest level of one hundred and eighteen worlds, and *śāntātīta kāla* means the highest. [*Editor's note*]

the worlds, outside worlds, if you see everywhere *samatvenā*, they are everywhere the same; *jaḍavat vyavahāro'pi*, if you roam in that ocean of glamour, of your own glamour of *śakti*, it will divert you to the state of Parabhairava. You will get entry in Parabhairava state in each and every way.

I also got the state of Parabhairava when he was doing this kite *'tamasha'* [activity].

Chapter 6 • Part 1

SWAMIJI:

अथ षष्टोऽध्यायः

atha ṣaṣṭo 'dhyāyaḥ,

[Now the sixth chapter].

श्रीभगवानुवाच

Śrī Bhagavān uvāca

Lord Kṛiṣṇa speaks to Arjuṇa.

DVD 6.1 (00:13)

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।
स संन्यासी च योगी च न निरग्निर्न चाक्रियः ॥ १ ॥

anāśritaḥ karmaphalaṁ kāryaṁ karma karoti yaḥ /
sa saṁnyāsī ca yogī ca na niragnirna cākriyaḥ //1//

Anāśritaḥ karma phalaṁ, whatever he has to do according to the capacity of his qualifications, that is *kāryaṁ. Kāryaṁ* means that action which he has to undergo. There are four kinds of actions. One is for Brāhman's.

> [It is] according to qualifications not according to birth. I told you many times that birth does not count. If you are by birth . . . you are European, you are not by birth . . . we have to see if you have got the qualifications of Brāhman.

If you want to understand and if you want to focus your mind always in *samādhi*, you are always in meditation, it means in qualifications you are Brāhman; you are not other cast. You are Brāhman, you have qualifications, you are fit for being Brāhmin.

And *Kṣatriya* is that who has the tendency of fighting–warriors. It is by nature; by birth he has got tendency of [warrior]. He does not like to meditate upon . . . ; he wants to fight, [or] to do some mechanism or anything, or go in some industry. He wants that. He has got qualification for that. He likes that. So he is fit for that.

No matter if he is fit for that [then] he will be deprived of God consciousness? He won't! He also won't be deprived of God consciousness.

And there is *Vaiśya. Vaiśya* means [he] who does business. You know who has got tendency of making money.

Śūdra is [he]who has got the tendency to serve the other three. To serve on roadside, to clean utensils, to wash everything, to see that my master is quite happy with my work–that is *śudra*. He also, if he works according to the qualification of himself, *sa saṁnyāsī yogī ca* he will become, he will take the position of *saṁnyās*, *karma saṁnyās*, and he will take the position of *karma yoga*.

Na niragnirna cākriyaḥ, it is not as other commentators have understood from this Bhagavad Gītā without taking help of Abhinavagupta's commentary.

DVD 6.1 (04:09)

यं संन्यासमिति प्राहुर्योगं तं विद्धि पाण्डव ।
नह्यसंन्यस्तसंकल्पो योगी भवति कश्चन ॥२॥

yaṁ saṁnyāsamiti prāhuryogaṁ taṁ viddhi pāṇḍava /
nahyasaṁnyastasaṁkalpo yogī bhavati kaścana //2//
[not recited]

They have understood this way that *karma saṁnyasi* is that who does not . . . the *saṁnyās* the renunciation of all [actions]. *Karma saṁnyās* is that who is *saṁnyāsin*. *Saṁnyāsin* means who has got *daṇḍa* [staff] and, "*harī oṁ*" and who has cut this *śikha*[62] and wrapped it around that stick, and goes on wearing these dyed cloths. And he has not to do any *havan* at all after he takes *saṁnyās*. Whenever he takes *saṁnyās*; for instance, Vyasa Deva Brahmacari took *saṁnyāsa*, and then he has not to perform *havan*. *Havan* is prohibited for him, i.e. he cannot touch fire. He has discarded it for dogs. That is *karma saṁnyāsi*.

Karma yogi means who does not . . . who always does work in yoga, activity, yoga in action, and he is *akṣare*.

This way it is not [correct].[63]

[Abhinavagupta says:] *yoga* and *saṁnyāsa* is attributed to all these four classes. So this is by these four it is said, *se se karmanya nirṛita*, if you tread according to the qualification of your status, if you work and leave everything, surrender everything upon God, in the end you will succeed and become one with Lord Śiva, at the time of death.

Evaṁ prāktanenādhyāyagaṇena sadhitor'thaḥ ślokadvayena nigadyate [comm.], Abhinavagupta says, *prāktanenādhyāyagaṇena*, in all these previous discourses . . .

How many?

Six, six discourses, from first to sixth.

. . . *sadhitor'thaḥ ślokadvayena nigadyate*, in these, by these two ślokas he has grazed it again.

JONATHAN: Summarized it.

SWAMIJI: No, grazed it. Because when a cow eats grass then afterwards she does . . .

JONATHAN: Chews the cud.

DENISE: She regurgitates it.

SWAMIJI: Huh?

JONATHAN: She chews the cud.

SWAMIJI: She chews what she has . . .

JONATHAN: . . . got inside.

62 *Śikha* is the tuft of hair at the crown of the head. [*Editor's note*]

63 This traditional interpretation of past commentators. [*Editor's note*]

SWAMIJI: That is grazing.

And he [Abhinavagupta] grazes this whole substance in these two ślokas.

JOHN: He recapitulates, re . . .

SWAMIJI: Yes . . . what?

JOHN: Recapitulates . . . ruminates, recapitulates.

SWAMIJI: Yes.

Ata evāha, this way he explains here, *ata evāha yam saṁnyāsam taṁ yogam prāhur* whatever is *saṁnyās* and that is *karma yoga*. *Karma yoga* and *karma saṁnyāsa* are one actually.

Yathā ca, just as, *yogamantareṇa saṁnyāso nopapadyate, saṁnyāsa* cannot be possible without *karma yoga*. In the same way, without *saṁnyasa karma yoga* also cannot be, they are interdependent. *Karma yoga* is dependent to *karma saṁnyāsa*, and *karma saṁnyāsa* is dependent to *karma yoga*. *Tasmāt satata saṁbaddhau yoga saṁnyāsau, karma yoga* and *karma sanyasa* is always one body, one body of *abhyāsa* [practice].

Na niragnirityādināyamarto dhyanyate, he is not without fire, he is not without work. That is . . . who is *karma saṁnyāsi* he has not to touch fire, he has not to touch, he has not to adopt this *havan*. And who is *karma yogi* he has not to do some work.

"But it is *citram*, this is unique way of explanation of Bhagavad Gītā, which I have done," Abhinavagupta says.

Another śloka. Second śloka is finished, these two ślokas.

Now third.

DVD 6.1 (10:28)

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।
योगारूढस्य तस्यैव शमः कारणमुच्यते ॥ ३ ॥

ārurukṣormuneryogaṁ karma kāraṇamucyate /
yogārūḍhasya tasyaiva śamaḥ kāraṇamucyate //3//

Ārurukṣormuner, munir, that yogi, who is *ārurukṣoḥ*, who wants to rise step by step; who wants to rise step by step and does meditate in successive meditation. Successive meditation means it is not to meditate one hour in the morning, one hour in the evening–no, it is not that. Go on meditating day and night. Don't try to forget your meditation of thinking of the Lord with breath. Go on watching your breath day and night. Try with all your might to watch. If sometime you miss, that doesn't matter, but it does not mean that you meditate only one hour in the morning and one hour in the evening, and in the remaining period you will go to activities and 'gup-shap' [gossip] and 'bakwas' [nonsense] and everything. Because that impression will be stronger, that impression will subside your *abhyāsa* [practice].

Do you understand?

So you should not work in that way. *Abhyāsa* is to start just like in chain form. Try your best that way.

ārurukṣormuneryogaṁ karma kāraṇamucyate /
yogārūḍhasya tasyaiva śamaḥ kāraṇamucyate //3//
[repeated]

Ārurukṣormuneryogaṁ, yogam ārurukṣor muner, one who is trying to reside in *yoga abhyāsa* [practice], for how long? day and night. According to his capacity, day and night. But

the balance should be of *abhyāsa* more in weight than daily activity of your worldly affairs. Worldly affairs should go high . . . they should be less in balance, scale. Worldly activities, very less, just four *anas* [16 cents] in one *rupee*, even two *annas* in one *rupee*. The rest [remaining] period of your time must be devoted in *abhyāsa*, in meditation. That is *yogam ārurukṣor muni*, one who wants to rise in *yoga*, who wants to step in *yoga* . . .

Karma kāraṇam ucyate; *karma kāraṇam ucyate, karma,* the *abhyāsa, abhyāsa* in action (you should not sit idle, you should go on walking and go on practicing), and it is . . . *kāraṇam* means these are means for him.

Abhinavagupta has, in a unique way, translated in two ways *kāraṇam* and *kāraṇam*–there are in two places *kāraṇa* and *kāraṇa.*

JOHN: What is this sūtra sir?

SWAMIJI: I will show you.

ārurukṣormuneryogaṁ karma kāraṇamucyate / [repeated]

It is *kāraṇam,* there is *kāraṇam* first.

yogārūḍhasya tasyaiva śamaḥ kāraṇamucyate //3// [repeated]

This is another *kāraṇa*, another *kāraṇa* which has got another meaning. First *kāraṇa*, it has got some other meaning. The first *kāraṇa,* for that beginner of *yoga*, *kāraṇam* means 'means'[64], it is means. And next for *yogārūḍha*, who is established in *yoga,* for that *kāraṇam* means *lakṣaṇam*, these are the symptoms of *yogi*. The symptoms of a *yogi* is–he is appeased.

Kāraṇam atra lakṣaṇam, [and] *kāraṇam atra upāya*, no other commentator has commentated upon these two words, these separate words in separate language. They couldn't understand what is the meaning of the first *kāraṇa* and what is the meaning of the second *kāraṇa.*

Second *kāraṇa* is for that who is established in *yoga*; first *kāraṇa* is for that who wants to get established in *yoga*, who is a beginner. For a beginner it is 'means', for the one who is established in yoga these are the symptoms, these are his qualifications.

. . . . . *kāraṇamucyate /*
yogārūḍhasya tasyaiva śamaḥ kāraṇamucyate //3// [repeated]

Śamaḥ, he is appeased; he has no other thoughts. He is just like a king. He becomes just like a king, i.e. the other one, who is established in [*yoga*].

Who is not established in it he has got this means. This is means, *upāya*; the way, how to proceed for a beginner. And for that [*yogi*] who has achieved the highest state, for that it is . . .

JONATHAN: Symptoms.

SWAMIJI: . . . symptoms.

DVD 6.1 (17:22)

यदा हि नेन्द्रियर्थेषु न कर्मस्वनुषज्जति ।
सर्वसंकल्पसंन्यासी योगारूढस्तदोच्यते ॥४॥

64 The manner, the method, the technique, the way to practice *yoga. [editor's note]*

yadā hi nendriyartheṣu na karmasvanuṣajjati /
sarvasaṁkalpasaṁnyāsī yogārūḍhastadocyate //4//

Whenever, *na indriyartheṣu na karmasvanuṣajjati*, he will not get involved, neither in worldly pleasures, sexual . . . this . . . worldly pleasures won't get involved, and *na karmasu*, no worldly actions. When he is not [involved] . . .

No Audio!

. . . got rid of all 'withal-why': 'withal-why' [means] "what shall I do, and what shall I not do?

What can I do, what can I do; how I will achieve, how I will achieve?

This *threat-a-threat*, this *threat-a-threat* means this trembling way of being.

DENISE: Insecurity.

SWAMIJI: Huh?

DENISE: Insecurity.

SWAMIJI: Insecurity.

"How can I . . . I want to become God . . . I want . . ."–you told many a times–"I want to see God, I want to . . ."

You should not get disturbed, because you are yourself God. Then *yogārūḍha*, this is *yogārūḍha,* who is not trembling, who thinks that I am established already in this.

JOHN: What was that number, Sir?

SWAMIJI: Number is 4th.

Asyāṁ ca buddhāvaśyamevāvadheyam, in this intellectual way of being, *aśyam āvadheyam*, you should be alert in finding out this way for you. If you don't find out it will be lost to you.

Find out! With all your might find out this.

So . . .

DVD 6.1 (19:48)

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।

uddharedātmanātmānaṁ nātmānamavasādayet /5a

You have to elevate your self by your self. Nobody can elevate your self, no other element can elevate your self. You have to elevate your self with your self. There is no other element which will help you to push up. You have to push it with all your might, because you have got that power, [but] that power you have ignored.

Invoke that power within you!

Find out that power that you have got.

Uddharet ātmanātmānaṁ, you have to rise with your own might, *nātmānamavasādayet* you should not kick yourself in the depth of ignorance.

आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥५॥

ātmaiva hyātmano bandhurātmaiva ripurātmanaḥ //5//

Your own self is your friend when realized, and your own self becomes your enemy when not realized.

Have you understood?

Atra ca nānya upāya, [*comm.*] there is no other way of means; there is no other way. *Apitu ātmaiva, ātmaiva* means *mana eva*, your own mind. Your own mind has become . . . .

When your mind is elevated it takes the formation of God consciousness. When God consciousness has passed in the inferior field that God consciousness becomes mind.

DENISE: Full of thoughts.

SWAMIJI: No, mind. Mind is the formation of *citi* [consciousness]. In the upper plane, in the elevated plane there is *citi*. In lowest plane *citi* becomes just mind, the substance of thoughts, varieties of thoughts.

citireva cetanapadādavarūḍā cetyasaṁkocinī citram /
[Pratyabhijñāhṛidayaṁ, sūtra 5]

When you are given to the objective world it becomes mind. If you reside in the subjective world you become un-minded and you become consciousness. That is *citi*, consciousness.

DVD 6.1 (23:16)

बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः ।
अजितात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥ ६ ॥

bandhurātmātmanastasya yenātmaivātmanā jitaḥ /
ajitātmanastu śatrutve vartetātmaiva śatruvat //6//

This is another śloka . . . which one?

Sixth śloka.

Bandhurātmātmanastasya yenātmaivātmanā jitaḥ, his *ātma* is *bandhuḥ,* his *ātma,* is friend to him; his Self is friend to him who has by his own self-treatment who has conquered his mind in being un-minded. *Ajitāt manastu*, who has not conquered his mind in being un-minded, for him your own self behaves just like an enemy for him. He becomes his enemy. Otherwise he is his friend; he will push him up. And otherwise he will . . .

DEVOTEE: Pull him down.

SWAMIJI: . . . kick him down.

Bandhurātmātmanastasya . . .

(This is a unique way of Abhinavagupta's commentary on Bhagavad Gītā. I have not explained it to you clearly; I have but not in that way.[65])

Jitaṁ hi mano mitraṁ, [*comm.*] if mind is conquered he becomes your friend, *mano mitraṁ* (*mitraṁ* means he is your friend; he is not your enemy then), *ghoratara saṁsāroddharaṇaṁ karoti*, he will make you elevated from furious *cakra* [wheel] of repeated births and deaths. He will elevate you at once. He will become your fast friend to elevate you

65 Here Swamiji is referring to his previous translation of Abhinavagupta's Bhagavad Gita recorded in the 1970's.

from that *narak* [hell]. *Ajutaṁ tu*, if you don't conquer him then, *tīvranirayapātanāt-chatrutvaṁ kurute*, he will kick you in hells, and he will behave like a great enemy to you.

DVD 6.1 (26:15)

जितात्मनः प्रशान्तस्य परात्मसु समा मतिः [हितः] ।
शीतोष्णसुखदुःखेषु तथा मानावमानयोः ॥७॥

jitātmanaḥ praśāntasya paramātma samā mitaḥ [hitaḥ][66] /
śītoṣṇasukhadukheṣu tathā mānāvamānayoḥ //7//

Jitātmanaḥ praśāntasya, who is *praśānta*, who is appeased, whose mind is appeased, one-pointed, has become; *paramātma samā hita*. *Paramātma* is absolutely shaking hands with him permanently.

On which occasions?

Śīta, when there is *śīta* (*śīta* means when there is cold wave); *uṣṇa*, when there is hot wave; *sukha*, when there is pleasure; *dukha*, when there is pain; *tathā mānā*, when there is respect; [*avamāna,*] and when there is disrespect; when all these actions are there *paramātma* is there with you, shaking hands with you.

"No matter, go on, go on, this is glamour of God."

"No matter if . . . what is good and what is bad, it is all divine formation of Parabhairava."

How beautiful this śloka is.

jitātmanaḥ praśāntasya paramātma samā . . .

Paramātma is there! *Paramātma,* supreme Parabhairava, remains by his side. He sits here, in his lap, while facing all these ups and downs of the world. He remains with him.

"Don't worry this is also glamour, this is also your glamour."

He presses [massages] his body at that time. Or when he is cold he warms it up. When he is drunk, he keeps him aware. Whatever he does, if he takes wine and he is drunk, that doesn't matter. He serves him a lot.

He has in a unique way explained Bhagavad Gītā

Now it is eighth verse, eighth śloka.

JOHN: Eighth verse?

SWAMIJI: Yes.

DVD 6.1 (29:30)

ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः ।
युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चनः ॥८॥

jñānavijñānatṛptātmā kūṭastho vijitendriyaḥ /
yukta ityucyate yogī samaloṣṭāśmakāñjanaḥ //8//

Jñāna vijñāna tṛptātmā, there are two kinds of knowledges: one is *jñāna* and another is *vijñāna*. *Jñāna* is knowledge of God consciousness. *Vijñāna* means knowledge of world (*vijñāna* means varieties). These are only in one body of Parabhairava; these you find in one

66 Here Swamiji says *paramātma samā hita* in place of *parātmasu samā matiḥ*. [Editor's note]

body of Parabhairava. Parabhairava's pure knowledge is just one that is *jñāna*. *Vijñāna* is varieties of knowledge, that is Parabhairava's expansion of his energies.

The person who is both ways appeased, both ways contented, if he is there, well and good, (where?–in the state of Parabhairava), if he is outside Parabhairava well and good, that is also his glamour.

Kūṭasto, kūṭasto means he is just like *kūṭasta* (*kūṭasta* means so nobody can shake him), he will not move from his onepointedness. It may be inside, it may be outside; if he is outside Parabhairava state one pointedness, he does not, he holds onepointedness there also, i.e. in outside and in inside also. Inside there is onepointedness already. So he is just like *kūṭasta*–one . . . in one Being.

Vijitendriyaḥ, his all organs if they are appeased and if they are [flickering], if they are trembling . . .

Appeased formation is where?

When he is situated in Parabhairava state. When these organs are trembling it is the worldly activities.

. . . he is same in both ways.

Yukta ityucyate yogī, he is a *yogi*, he is a real *yogi*. *Samaloṣṭāśmakāñjanaḥ,* for him you may give him beating, well and good, he will laugh. You may feed him with delicious foods, he will laugh. Delicious foods are same for him as beating. Beating also he will enjoy, because that beating also will have some glamour of God consciousness. This is in which plane he remains.

For him gold, jewelry, torn clothes, *dusas* [blankets], *pashminas* [shawls], or rags, are nothing, or being naked, is the same.

This is ninth śloka now.

DVD 6.1 (34:26)

सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु ।
साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥९॥

suhṛinmitrāryudāsīnamadhyasthadveṣyabandhuṣu /
sādhuṣvapi ca pāpeṣu samabuddhirviśiṣyate //9//

He becomes *samabuddhi*, he is a perfect *yogi*; that [one who is] established in Parabhairava state is a perfect *yogi*–he remains same.

In whom?

Suhṛit is first.

I think you note it down. Can you note it down?

JOHN: Yes.

SWAMIJI: *Suhṛit* is . . . one class is *suhṛit*, one class of his . . . I mean with whom he is associated. With whom you are associated in this world, there are these classes. One is *suhṛit*. *Suhṛit* is a peculiar type of friend.

Write down, write down!

JOHN: Yes, *suhṛit*?

SWAMIJI: No, peculiar type of friend–first, first one.

And *mitra, mitra* is second.

JOHN: *Mitra*?

SWAMIJI: *Mitra*, yes. Write down! Write down!

Why have you lost courage?

JOHN: *Mitra*, second.

SWAMIJI: Second.

There is *ari* (*ari* means enemy). Enemy is third, third class. Enemies are also associated with you.

In daily routine of life there are these persons are attached with you.

JOHN: What is the second one mean?

SWAMIJI: *Mitra*, *mitra* means friend, a peculiar type of friend.

JOHN: What is *suhṛit*?

SWAMIJI: *Suhṛit* is that friend who does not think that he will be rewarded for this friendship.

JOHN: Selfless friend.

SWAMIJI: Selfless friend. Who has adopted selfless friendship for him. There are such people also, such friends also.

For instance I am your friend. I don't want any reward from you, [so] I am your *suhṛit*.

Mitra is that friend who wants reward also. I have done you good and you will also in return help me sometime when I need. With this hope I make friendship with you. This is another category of friendship.

Suhṛit, mitra, ari. Ari means enemy, who is enemy.

JOHN: *Ari*.

SWAMIJI: *Ari, ari* means enemy.

Udāsīnaḥ, udāsīnaḥ means who is *udāsīnaḥ,* who has nothing to do with you or your company or what you are doing. *Udāsīnaḥ,* who has no interest in you at all. *Udāsīnaḥ* is, there are some associations, such people also who do not care what are you doing, what is your activity, what is your internal affair, what is your external affair. They don't care for to understand that.

JONATHAN: Detached.

SWAMIJI: What is that?

JOHN: *Udāsīnaḥ*.

SWAMIJI: *Udāsīnaḥ.*

Madhyasthaḥ, madhyasthaḥ means *kenacidaṁśena śatru kenacidaṁśena mitra,* [*comm.*] *madhyasthaḥ* means who behaves with internal matters also sometimes.

"What has happen to you?

"Do you want some doctor?

"Do you want some . . . ?"

Madhyasthaḥ means who comes into your internal affairs also he understands what you are doing, where you have gone.

Jonathan tells me, "she has gone to bazaar, she is with Viresh, she is . . ."–that is *madhyasthaḥ.*

Dveṣāḥ, and this is which one?

JOHN: So *madhyastha* means he is a person who is concerned with your . . .

SWAMIJI: With your all affairs.

JOHN: Is he a friend or not a friend?

SWAMIJI: Not a friend. Who is concerned with what you are doing. And thinking that he will give you advice what to do.

Dveṣa–dveṣa means enemy whom you hate, whom you hate, whom you want to kill. But you cannot kill him–he has got power–he won't let you kill him. That is *dveṣa*. *Dveṣārho dveṣṭumaśakyo*, he is worth being killed by him, by you, but you cannot, you have no power to kill him. He has got his own strength; he won't let you kill him. That is *dveṣa*, *dveṣārho dveṣṭumaśakyo dveṣyaḥ*.

Suhṛinmitrāryudāsīnamadhyasthadveṣyabandhuṣu; *bandhuṣu–bandhuṣu* means who is your relative from your maternal side or paternal . . .

Paternal?

JONATHAN: Yes.

SWAMIJI: . . . paternal side, who is related to you. That is *bandhau*, relative; kith and kins, i.e. *bandhuṣu*.

Sādhuṣu–sādhuṣu means who is a saint. Saint also comes to you.

Pāpeṣu, some wicked person also meets you sometimes. They behave wickedness with you.

JOHN: What was that for saint . . . *sādhuṣu* means?

SWAMIJI: *Sādhuṣu* who are saints. Saint persons also comes to you. They are associated with you. Saints, they say, "give us food we are hungry, give us some *praṣad*, I am hungry, I want to eat something. If you have got something, give me it and I will go."

JOHN: What comes after that?

SWAMIJI: *Pāpeṣu*.

DENISE: Wicked.

SWAMIJI: Wicked persons. Who wants to tease, who wants to tease you.

For instance he will tell you, "I will tell you one thing, John, I will tell you one thing, Denise, Denise you are loving so much Denise but Denise has bad habits. Don't tell Denise. Don't tell my [words]. I am telling you sincerely, Denise is not with good behavior. You leave her. You marry another lady."

DENISE: Troublemakers.

SWAMIJI: Troublemakers.

They are that . . . those people are associated also with you . . .

DENISE: Definitely. (laughs)

SWAMIJI: . . . in this world.

And the glamourous person who is residing in Parabhairava state *sama buddhirviśiṣyate*, he thinks all this is the glamour of his own nature. He is not moved by these.

DENISE: Any of these associations.

SWAMIJI: Any of these things.

Good?

suhṛinmitrāryudāsīnamadhyasthadveṣyabandhuṣu /
sādhuṣvapi ca pāpeṣu samabuddhirviśiṣyate //9//
[repeated]

Viṣiṣyate: *viṣiṣyate* means *kramātkramaṁ saṁsārāttarati*, [comm.] he rises, he rises in the end, he goes and is diluted in Parabhairava state everywhere, in all ways.

Īdṛiśaiśca vandyacaraṇaiḥ; īdṛiśaiśca vandyacaraṇaiḥ, such people who are in this Bhairava state, who have nothing to do with these associations, who are not moved by these varieties of associations–which is already explained.

DVD 6.1 (44:28)

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।
निर्दोषं हि समं ब्रह्म तस्माद्ब्रह्मणि ते स्थिताः ॥१०॥

ihaiva tairjitaḥ sargo yeṣām sāmye sthitaṁ manaḥ /
nirdoṣaṁ hi samaṁ brahma tasmādbrahmaṇi te sthitāḥ //10//

Ihaiva tairjitaḥ sargaḥ, they have *ihaiva*, while remaining in the body also they have *jitaḥ sarga*, they have conquered this whole universe. They have conquered this whole universe and they are Bhairava and they rule over this whole–not only hundred and eighteen worlds–above that also, they rule over that.

Nirdoṣaṁ hi samaṁ brahma, this *brahma*, the state of Parabhairava is *nirdoṣaṁ*. *Nirdoṣaṁ* means there is not any defect, there is not leakage of any defect whatsoever. There may be some defects; there are no defects. *Tasmāt brahmaṇi te sthitāḥ*, they are situated in Parabhairava state for good.

Chapter 6 • Part 2

Now he says, Arjuṇa says, "you have told that one who has conquered his mind, [but] how can one conquer his mind, O Master?"

ityāśaṅkya ārurukṣoḥ kaścidupāyaḥ kāyasamatvādikaścittasaṁyama upadiśyate. [comm. intro. Verse 11]

Ārurukṣoḥ, who wants to conquer his mind, who wants to start yoga, for him, he explains how he should act and how he should begin the practice of yoga.

DVD 6.2 (00:42)

योगी युञ्जीत सततमात्मानं रहसि स्थितः ।
एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥ ११ ॥

yogī yuñjīta satatamātmānaṁ rahasi sthitaḥ /
ekākī yatacittātmā nirāśīraparigrahaḥ //11//

Yogī yuñjīta satatam, *yoga* must be done always. *Yoga* is not to be adopted one hour or two hours in the morning, and one hour . . . as I told you. *Yoga* is to be adopted *satatam*, always. Always means while you are sitting do *yoga*, while you are talking do *yoga*. Be aware!

Ātmānaṁ rahasi sthitaḥ, you should remain, you should keep your mind away from 'bakwas' [gossip].[67] You should not get this 'bakwas', you must not keep this 'bakwas' in view. You can hear 'bakwas', but don't keep it in view.

DENISE: "In one ear and out the other."

SWAMIJI: Not in one ear and another.

DENISE: That's an expression, not to let anything remain in your mind, just to let it go–"in one ear and out the other."

SWAMIJI: Yes.

Yogī yuñjīta satatam ātmānaṁ rahasi sthitaḥ, ekākī yatacittātmā; *ekākī*, remain alone; *yatacittātmā*, keep your mind under your own control; *nirāśīr* . . . and don't think that I should get its result soon, don't think of results also. Don't commit that mistake that, "I am doing *abhyās* [practice] and just now I'll enter in trance,"–don't think of that.

Aparigrahaḥ: *aparigrahaḥ* means and you should not collect things which you don't need.

JOHN: What is that verse number, Sir?

SWAMIJI: Huh?

JOHN: Verse number?

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67 The word *'bakwas'* commonly means 'nonsense' but here it is being used in the sense of useless gossip. [*Editor's note*]

SWAMIJI: Which number, Sir?

JOHN: The one you just did.

SWAMIJI: Eleventh, eleven number.

He begins with Yoga now again. That Parabhairava state is over and he behaves like for beginners again.

Because, both ways he explains Bhagavad Gītā, in both ways. Where we have to reach, he says that. And what are the means for the beginners, he says again and again. Because as long as you don't repeatedly initiate your disciples they can't be elevated, they will forget. They will forget again what our master has told about Parabhairava state. They'll just get confused.

DVD 6.2 (04:31)

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।
नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥१२॥
तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।
उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये ॥१३॥

śucau deśe pratiṣṭhāpya sthiramāsanamātmanaḥ /
nātyucchritaṁ natinīcaṁ cailājinakuśottaram //12//
tatraikāgraṁ manaḥ kṛitvā yatacittendriyakriyaḥ /
upaviśyāsane yuñjyādyogamātmaviśuddhaye //13//

Śucau deśe pratiṣṭāpya sthiram āsanam ātmanaḥ, you should go and see where people are not treading here and there; you should keep your separate place for *abhyās*. For meditation (it is for the beginner), it is a must. For the beginner you have to keep separate where agitation is not done, fighting is not done, where temper is not lost; that room you should keep separate for meditation. No matter if you meditate collectively also, but it must be separate. *Śucau deśe*, this place must be *śuci* (*śuci* means pure).

Sthiram āsanam ātmanaḥ, your *asana* . . . you must not sit on chairs. That is not worthwhile. If you are accustomed to sit on chairs, then you should not sit in these chairs.[68] You should sit in these chairs, where there are arms; arms and . . . with arm there was one chair with arms.

JOHN: Yes.

SWAMIJI: Because you must remain in one posture, like this.

[Swamiji demonstrates by sitting upright keeping the spine straight.]

Nātyucchritaṁ natinīcaṁ, it must not be with these soft cushions. It must be hard cushion. *Caila-ajina-kuśottaram*, either it must be a little matting, *ajina* means some rug and some cloth piece, and then on that you should sit. You must put that on chair, and *bas*, sit like this.

Karan Singh is also doing *abhyās* [practice] because he is . . .

DENISE: . . . his leg is stiff.

SWAMIJI: Yes, his leg is stiff. He sits on a stool and meditates like that.

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68 Swamiji indicates soft sofa type chairs.

tatraikāgraṁ manaḥ kṛitvā yatacittendriyakriyaḥ /
upaviśyāsane yuñjyādyogamātmaviśuddhaye //13//

[repeated]

Tatra, there, *ekāgraṁ manaḥ kṛitvā*, you should keep your mind one-pointed. *Yata citta indriya kriyaḥ*, mind must be controlled and all organs, activity of organs should be kept controlled, perfectly controlled. *Upaviśyāsane*, when you are seated on that *āsana, yuñjyāt yogam ātma viśuddhaye*, to purify your mind you should start *yoga abhyās* [practice] there.

It is quite true. Whatever is found in hundred eighteen worlds and above you can find it in this specs holder [glasses case]; that, everything.

DENISE: There's nowhere to go, everything is right here.

SWAMIJI: No, this specs and with this [holder], you'll find all the elements, above hundred eighteen worlds also; whatever is existing above that, you'll find it here, in this. One ray is equal to numberless rays.

So this is the behavior of Parabhairava–to see Parabhairava in Parabhairava within and without.

JOHN: Everywhere and . . .

SWAMIJI: Everywhere and nowhere. I told you nowhere. Nowhere means which is not known, unknown world also. There is unknown world also. Partly known and partly not known, there is that world also. Absolutely unknown and different world also. And there is nothingness, that also. There is something, that also.

God . . . God is not only on the top, God is everywhere. Everywhere he is all-pervading.

One becomes mad, after thinking . . . I am semi-mad. I want to become mad!

JOHN: So what is this highest realization if it's more than *krama mudra*?

DENISE: If it's higher than *jagadānanda*?

SWAMIJI: Huh?

DENISE: If it's higher than *jagadānanda*?

SWAMIJI: *Jagadānanda* is not limited *jagadānanda*; it is unlimited. *Jagadānanda* is real state of Bhairava. But it is not only *jagadānanda*.

DENISE: It's more?

SWAMIJI: No it is . . . it is 'not' *jagadānanda* . . . 'no' *jagadānanda* . . . 'not-not' *jagadānanda* . . . 'yes-yes' *jagadānanda* . . . 'some-some' *jagadānanda*, 'everywhere' *jagadānanda*, and 'nowhere' and 'everywhere' and 'nothing' *jagadānanda*. Whatever you can imagine it is there. Whatever you cannot imagine it is there.

JOHN: So *krama mudra*, because it's some thing, it's very limiting, because it's actually some process, practice?

SWAMIJI: It is process. It is a process and that process is expanded [in *jagadānanda*].

JOHN: So this *kuṇḍalinī* of highest *kuṇḍalinī* . . .

SWAMIJI: I had, in my childhood I had nominated Parabhairava as *badhi bodh*–greater than the greatest.

JOHN: *Badhi bodh*?

SWAMIJI: *Badhi bodh*–greater than the greatest.

It has started how to begin yoga again, yesterday I told you.

DVD 6.2 (13:21)

समं कायशिरोग्रीवं धारयन्नचलं स्थिरः ।
संपश्यन्नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥ १४ ॥

samaṁ kāyaśirogrīvaṁ dhārayannacalaṁ sthiraḥ /
saṁpaśyannāsikāgraṁ svaṁ diśaścānavalokayan //14//

Kāya means this body, *śiro* means head, *grīvaṁ* means neck, *samaṁ*, it must be like this [in one line]. And *dhārayan*, you must see that it is . . . *dhārayan* means, in Abhinavagupta's commentary, *dhārayan yatnena,* you must, with effort you should see that your body is like this. This body and neck and head, it must be in one straight line. He says *dhārayan yatnena*, you have to put effort in it. *Acalaṁ*, you should not move your body, like this. *Sthiraḥ* [it should be] just like a rock.

Saṁpaśyan nāsikāgraṁ svam, and you have to see your own, this . . .

DENISE: Tip of nose.

SWAMIJI: . . . tip of nose.

It does not mean, Abhinavagupta says, you have not to look at the tip of nose. Tip of nose means that you should not see on the right side and on every side. You should see, *bas*. This is tip of nose. Tip of nose is, *bas* [Swamiji demonstrates by looking in the direction of the tip of the nose].

You have not to see on tip of nose.

JONATHAN: But is that to concentrate on one point.

SWAMIJI: Yes.

JONATHAN: Concentrate on one thing; look at one thing.

SWAMIJI: *Matparamatayā yukta āsīte*, and you should go on concentrating on your I-ness, *bas*, go on, without any break.

Fifteenth *śloka* . . . No, sixteenth *śloka* now. Fourteenth and fifteenth are finished.

Acha, Oh, yes, yes!

Praśān . . . fifteenth now.

DVD 6.2 (16:29)

प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः ।
मनः संयम्य मच्चित्तो युक्त आसीत मत्परः ॥ १५ ॥

praśāntātmā vigatabhīrbrahmacārivrate sthitaḥ /
manaḥ saṁyamya maccitto yukta āsīta matparaḥ //15//

Praśāntātmā, your mind should be appeased. Don't let your mind flicker here and there. *Vigata bhīr*, and don't have any "why?" i.e. any threat from outside. If there is some sound, tremendous sound outside, don't care for that, don't divert your attention to that.

Brahmacāri vrate sthitaḥ, *brahmacāri vrate sthitaḥ*, and think it is *brahmacāri*; *brahmacāri* means you see that this whole universe is filled with God consciousness, so there is no fear.

DENISE: Is filled with what . . . this universe is filled with?

SWAMIJI: You have to feel that the whole world is filled with God consciousness, so there is no fear. If there is the sound of a plane, or sound of something, or beating of tins, don't worry about it; it should not divert your attention towards that way. Go on thinking your own nature.

Manaḥ saṁyamya your mind should be focused in one point–that is between two eyebrows; *mata citta* and you should divert your attention towards me, i.e. I-consciousness; and *yukta āsīta mata paraḥ*, you should go on practicing yoga; watching your breath.

Now sixteenth.

DVD 6.2 (18:38)

युञ्जन्नेवं सदात्मानं मद्भक्तोऽनन्यमानसः ।
शान्तिं निर्वाणपरमां मत्संस्थामाधिगच्छति ॥ १६ ॥

yuñjannevaṁ sadātmānaṁ madbhakto 'nanyamānasaḥ /
śāntiṁ nirvaṇaparamāṁ matsaṁsthāmādhigacchati //16//

In this way if you do this practice of yoga always, not only (I told you yesterday how much time you should devote for this), *madbhakta*, and you should be attached to this practice, it should not happen that it happens to you [and] this is burden. You should do it with excitement–that is *madbhakta*. You must have devotion, love for this practice then it will work. *Ananya mānasaḥ*, don't let your mind flicker here and there. Be focused to your own onepointedness, then you will appease [achieve] *śāntim*; *śānti* means peace, supreme peace.

Abhinavagupta says that this *śānti* is *nirvaṇa paramāṁ*. This has got all activities, this *śānti* has all activities to push you in the state of Bhairava. This *śānti* will push you in the state of Bhairava in a swift way, swift manner. *Matsaṁsthām*, and you will be focused in the center of Bhairava state and there your course of yoga will end.

Evam-ātmānaṁ yuñjataḥ, [comm.] *ātmānaṁ yuñjatah*, when you yourself unite your consciousness with that supreme God consciousness, *śāntir jāyate*; *śāntir jāyate* the glamour of peace appears to you.

And which peace?

Yasyāṁ saṁsthā, when you are established in that peace, *paryantakāṣṭā*, this is the end of your journey of yoga. *Matprāptiyogo asti*, and you'll have Me for good.

Seventeenth *śloka*.

DVD 6.2 (21:41)

योगोऽस्ति नैवात्यशतो न चैकान्तमनश्नतः ।
न चातिस्वप्नशीलस्य नातिजागरतोऽर्जुन ॥ १७ ॥

yogo 'sti naivātyaśato na caikāntamanaśnataḥ /
na cātisvapnaśīlasya nātijāgarato 'rjuna //17//

Yoga cannot be, yoga won't work *ātyaśata*, if you fill your stomach wholeheartedly. *Na caikānta manaśnataḥ*, yoga cannot be possible if you don't eat at all. *Na cātisvapnaśīlasya*, yoga cannot be possible if you only sleep day and night twelve hours, just like a beast. *Nātijāgarato 'rjuna*, O Arjuna, if you be wakeful for the whole night that way also yoga is not possible.

Now Abhinavagupta has commentated upon, in such a way this śloka of Bhagavad Gītā, which I don't accept. For this I have come to do some amendment of this commentary of Abhinavagupta here.

Do you understand?

DENISE: Yes.

JOHN: What verse, seventeen?

SWAMIJI: Seventeenth and 18th, 17th and 18th, both together.

DVD 6.2 (23:22)

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।
युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥१८॥

yuktāhāravihārasya yukṭaceṣṭasya karmasu /
yuktasvapnāvabodhasya yogo bhavati duhkhahā //18//

Although this verse of Bhagavad Gītā, [by] *Vyāsa* is complete, but Abhinavagupta has not commentated upon as I would commentate on this śloka. He has commentated, I'll tell you his commentary, his first commentary, in his first life.

Āhāra means *āhriyamāṇeṣu viṣayeṣu,* [comm.] when you will go here and there–this is *āhāra. Yuktāhāra* does not mean eating. *Yuktāhāra* means *śabda* [sound], *sparśa* [touch], *rupa* [form]. . . etc. all sensual pleasures.

In sensual pleasures what you should do?

Keep it on one side, *vihāra. Vihāra* means *vihāraḥ upabhogāya pravṛittiḥ*; *vihāra* means to enjoy sensual objects. This is Abhinavagupta's first commentary.

Tasyāśca yuktatvaṁ, yukta, yukta means *na ātyantā saktiḥ na ātyanta parivarjanam,* you should not be a slave for those enjoyments. Neither you should be a slave nor you should renounce it. Renunciation is also not good, and to be a slave of those enjoyments, that is also not good. That is *yukta, yuktatva.*

Evaṁ sarvatra, in this way you should commentate upon these ślokas of *Vyasa*, like this. It is Abhinavagupta's first commentary.

But I don't appreciate this kind of [explanation].

Yuktāhāra. Yuktāhāra means take food! Go on taking food, as much food as you can take, go on taking it; but keep awareness in it. While taking food offer it to your own God–that is *yuktāhāra. Yuktāhāra* means when you eat food go on eating with awareness, go on focusing on its taste (which taste?–whatever you eat), and there will be onepointedness. Maintain onepointedness while eating. Maintain onepointedness–it is my commentary, my amendment–maintain onepointedness in sleeping. You can sleep but maintain onepointedness in sleeping, be aware in sleeping. If you sleep be aware. Don't be just like a sluggish bear sleeping. Put the trick of yoga in it.

This is my new commentary on this Bhagavad Gītā.

Yuktāhāra vihārasya yuktaceṣṭasya karmasu, when you have to do activities of the daily routine of your life, do all the daily routine of life, but don't lose your internal yoga. At the same time you go on practicing inside.

DENISE: You mean watching your breath.

SWAMIJI: Watching your breath, and don't be taken by these activities of life, daily routine of life.

Yukta svapnā, and when you dream, go to dream, go with awareness. When you dream you will enter in *samādhi* at the time of dreaming state; you won't go in the dreaming state. At that time you will go in *samādhi* while dreaming.

Yukta svapna āvabodhasya, and when you are awake, be awake with yoga. *Yogo bhavati duhkha* then yoga is very easy; everywhere yoga is available to you. This is my commentary, new commentary. And this has Abhinavagupta's new commentary. You should know that. So I had to put amendment on this commentary.

yogo 'sti naivātyaśato na caikantamanaśnataḥ /
na cātisvapnataśilasa nātijāgarato 'rjuna //17//
[repeated]

Yukta means *yajuryoge* (it is according to Pāṇini's grammar), *yukta* means with *yoga*. Put *yoga* attached to all your activities of your daily routine of life and *yoga* will be very easily achieved. *Yoga* cannot be achieved in one corner if you lock your door from outside and sit. You will be just wasting your time inside. You will be "idle workshop is demons . . . what?

DENISE: Idle [mind] is devil's workshop?

JONATHAN: Devil's playground. Idle workshop is devil's playground.

SWAMIJI: Yes.
Don't do like that. Come out in the field and see *yoga*.
Next, 19th *śloka*.

DVD 6.2 (30:34)

यदा विनियतं चित्तमात्मन्येवावतिष्ठते ।
निःस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥१९॥

yadā viniyataṁ cittamātmanyevāvatiṣṭate /
niḥaspṛihaḥ sarvakāmebhyo yukta ityucyate tadā //19//

Time will come when it is ripened, this yoga is ripened, a time will come if you do all things you will be filled with glamour. You will laugh.

If your disciple says, "why are you laughing Sir?"

"Yes, I am just seeing."

He will be *bas*, excited about his own nature; he will be fond of his nature, he will be mad after his nature, he will . . .

I can't understand how he will be mad after his own Self. He will be just like as somebody [who] is attached to some lady wholeheartedly, i.e. he becomes mad after her. In the same way a *yogi* becomes mad after himself. He cannot imagine how beautiful I am; and how beautiful and glamourous. It is beyond my imagination.

Yukta etyucyate tadā, then you should understand he is *yukta*, he is established in *yoga*. *Ātmani eva niyatmanāḥ, bas*, he is *bas*, enjoys in his own nature. Enjoys his own nature, not 'in' . . . in his own nature. He enjoys his own nature, his own being; how he is existing. This is the glamourous way of his becoming Śiva. Not becoming. Being Śiva.

DVD 6.2 (33:14)

यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता ।
योगिनो यतचित्तस्य युञ्जतो योगमात्मनि ॥२०॥

yatha dīpo nivātastho neṅgate sopamā smṛitā /
yogino yatacittasya yuñjato yogamātmani //20//

Just as *nivātastho dīpo*, just as *nivātastho dīpa*, when there is a flame when there is no wind passing, and that flame of that candle *neṅgate*, it does not show its trembling movement . . .

DENISE: It doesn't flicker.

SWAMIJI: It doesn't flicker.

. . . *sopamā smṛitā*, you should (this is an example of how your God consciousness is established in one-point), and it *bheri kāmsi nirādo'pi vyutthanāya nakalpate*, if there are thunders going on, thunders of Indra are going on, *"tharrrrah, tharrrrah", vyutthanāya*, he won't be moved. With those tremendous sounds also he won't be moved; he will never be moved from his peaceful state of Being. He won't come out, he won't hear anything. He is so absorbed in his own nature. *Yogino yatacittasya yuñjato yogam ātmani*, in the same way a *yogi* when he is established in *yoga*.

It is the example, befitting example.

DVD 6.2 (35:10)

यत्रोपरमते चित्तं निरुद्धं योगसेवनात् ।
यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥२१॥
सुखमात्यन्तिकं यत्तद्बुद्धिग्राह्यमतीन्द्रियम् ।
वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥२२॥
यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।
यस्मिन् स्थितो न दुःखेन गुरुणापि विचाल्यते ॥२३॥
तं विद्याद्दुःखसंयोगवियोगं योगसंज्ञितम् ।
स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा ॥२४॥

yatroparamate cittaṁ niruddhaṁ yogasevanāt /
yatra caivātmanātmānaṁ paśyannātmani tuṣyati //21//

sukhamātyantikaṁ yattadbuddhigrahyamatīndriyam /
vetti yatra na caivāyaṁ sthitaścalati tattvataḥ //22//
yaṁ labdhvā cāparaṁ lābhaṁ manyate nādhikaṁ tataḥ /
yasmin sthito na duḥkhena guruṇāpi vicālyate //23//
taṁ vidyādduḥkhasaṁyogaviyogaṁ yogasaṁjñitam /
sa niścayena yoktavyo yogo 'nirviṇacetasā //24//

These are 21st, 22nd, 23rd, and 24th, in *kulakam*.

These have got . . .

JOHN: One meaning.

SWAMIJI: . . . one meaning.

Yatra niruddhaṁ cittaṁ uparamate, yatra, a stage will come when *niruddhaṁ cittaṁ*, your mind is *niruddha*, it has reached the state of *niruddha*, automatic onepointedness. When

it is not, when you have not to put any effort to make it one-pointed–that is *niruddha*. We have already explained, I have already explained to you that, *niruddhāvastha*.

By what?

Yoga sevanāt, by constant practice of yoga. And there *yatra caiva atmanātmānaṁ paśyan*, and where he experiences his own nature in a vivid way automatically, *ātmani tuṣyati*, and is satisfied with his own nature.

Sukham ātyantikaṁ, this is *ātyantik sukha*. *Ātyantik sukha* is there is no comparison of that joy which he gets from this onepointedness. And this joy is *buddhi grahyam*, only intellect, one's own intellect can understand it. Organs cannot, organs have no approach to see that joy. It is beyond the organ's joy. Where this joy comes into his experience, and *yatra na caivāyaṁ sthitaścalati tattvataḥ*, and when once established in that joy, he is never moved from that joy.

And *yaṁ labdhvā*, and that joy when once achieved, *aparaṁ lābhaṁ tataḥ nādhika*, then he does not believe there is something more to be got, something more to be achieved than this joy. This is the ultimate joy which was to be achieved, and I have achieved that.

And in which joy, once [he is] established, *na guruṇāpi duḥkhena vicālyate*, tremendous waves of pains, sorrows, sufferings, do not move him from his onepointedness. He becomes onepointed, and he is always joyful. Although tides of sorrows will come to him he does not care; as if nothing has happened, as if there was a little scratch and *bas*, that is all.

And that joy *vidyād*, the yogi should understand, that it is *duḥkha saṁyoga viyogaṁ*, it is being separated from all tortures. There is no torture. All tortures, all kinds of varieties of tortures have taken its absolute end. And *yoga saṁjñitam*, it is real yoga, it is nominated as yoga–Parabhairava yoga.

And that yoga is to be practiced, *niścayena* (*niścayena* is the śloka, the word of Bhagavad Gītā; *niścayena* is translated by Abhinavagupta, *niścayena āstikatayā śraddhayā* [*comm.*]), *niścayena* means with faith you should *yoktavyaḥ* (*yoktavyaḥ* means *abhyasanīyaḥ*), with *śraddha*, with faith, and with love you should practice it.

And *ānirviṇacetasā*. *Nirviṇacetasā* is (he has commentated upon in two ways *nirviṇacetasā*). *Nirviṇacetasā* means when there is *vairāga*, *vairāga* is detachment. *Ānirviṇacetasā* is attachment. *Nirviṇacetasā* is detachment; detachment for the world. [*Ānirviṇacetasā* is] attachment for joy; attachment for this joy. Both are side-by-side working. In one way it is detachment for other joys what are seen, what are experienced, in the outside world. And at the same time it is attachment for joy which is within.

Two ways he has translated it and it is wonderful.

Yatra mano niruddhamuparamate svayameva [*comm. verse 21*], where (the commentary of Abhinavagupta), when mind is appeased without any effort *bas*, time comes when you are onepointed, onepointed, onepointed; then it becomes onepointed altogether. You have not to make it one-pointed.

[The cook drops a glass tumbler falls in the kitchen.]

Finished! Glass, tumbler finished! (laughs . . .)

Ātyantikaṁ, ātyantikaṁ, joy which is *ātyantikaṁ*, which has no limit of its . . .
What?

JOHN: Greatness. Or its magnitude.

JONATHAN: Infinite.

SWAMIJI: . . . beatitude.

JOHN: Magnitude . . . strength.

SWAMIJI: Strength . . . more than that, something more than that. *Ātyantikam* is *vikalpa krita kāluṣyābhavāt sukhaṁ*, this is joy, where he experiences that joy. There *aparaṁ lābha* another achievement of this world. What is that achievement?

Dhanadāraputrādīnām, to conquer lotteries everywhere, i.e. to get good wife, get good children, good faith, good status, good throne, good respect from society–these appear to him nothing. These appear to him as just spitting out.

Aparaṁ lābhaṁ veti na aparaṁ, aparaṁ lābhaṁ means all these status, they fail there to compare with that.

"*Huuuhhh*!" If there is *apara lābha*, that joy which you have; he terrifies that *lābha*, that status; "*huuuhhh*! Go! Get out! Don't appear to me! I am engaged with this joy".

DENISE: I can't understand what you are saying.

SWAMIJI: Yes. [laughs . . . !]

JONATHAN: This joy has no comparison.

SWAMIJI: No [affirmative].

JONATHAN: No comparison. So it frightens away all those other enjoyments.

SWAMIJI: Yes, it frightens away *bas*, at once.

In short words *anyatra sukhadhīr nivartate ca* [comm.], he does not find any other pleasure in any other thing. *Na vicālyate,* he is not moved. *Viśeṣeṇa na cālyate* (*viśeṣeṇa na cālyate*: he has done this in a nice way, Abhinavagupta's translation), *na cālyate*, he does not move; he is not moved from tremendous tortures of the world.

api tu saṁskāramātreṇaivāsya prathamakṣaṇamātrameva calanaṁ [comm.]

But this kind of translation I would not accept.[69]

He [Abhinavagupta] says, "At first he gets worried what has happened to all this property, my property is gone." Then he is established in his own way in that glamour of Parabhairava state.

This is not actually meaning. *Vicālyate* he does not move at all. This is the real meaning of this Bhagavad Gītā.

Duḥkha saṁyogasya viyogo yataḥ, this is the absence of all tortures, this is the state where absence of all tortures are experienced. Absence, they are no longer existing. *Sa ca* that state you should *niścayena*; *niścayena* means *āstikatājanitayā śraddhayā sarvathā yoktavyaḥ abhyasanīyaḥ*, you should practice it with great effort and vigor and joy.

Twenty fifth *śloka*, 25th and 26th both together.

DVD 6.2 (48:18)

सङ्कल्पप्रभवान्कामांस्त्यक्त्वा सर्वानशेषतः ।
मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥ २५॥
शनैः शनैरुपरमेद्बुद्ध्या धृतिगृहीतया ।
आत्मसंस्थं मनः कृत्वा न किंचिदपि चिन्तयेत् ॥ २६॥

69 Swamiji does not accept Abhinavagupta's commentary that "at first he gets worried." Swamiji says the actual meaning of *vicālyate* from verse 23 is: "he does not move at all." [*Editor's note*]

saṅkalpaprabhavānkāmāṁstyaktvā sarvānaśeṣataḥ /
manasaivendriyagrāmaṁ viniyamya samantataḥ //25//
śanaiḥ śanairuparamedbuddhyā dhṛitigṛihītayā /
ātmasaṁsthaṁ manaḥ kṛitvā na kiṁcidapi cintayet //26//

Now he starts it again. This is yoga. He has taken its end of yoga. Now again in Bhagavad Gītā he says, you should practice it, [because] there is possibility of coming down again. Go on! Go on, starting it afresh. You should start yoga afresh again. Just to make it [firm].

It is called *svuna nikaraṇyāya*, i.e. when you are making foundation–foundation of big house–big logs are stuck with machinery down in . .

JONATHAN: Ground.

SWAMIJI: . . . in the ground. If they are once stuck they are taken out again; [then] they are stuck again with machinery down deeper. They are taken out again . . .

Do you understand?

DENISE: Yes.

SWAMIJI: . . . that foundation. That is *svuna nikaraṇyāya*.

In the same way he says that, you should practice again afresh. Leave this practice if it has taken its end, but there is possibility of falling down again, and you should . . .

JOHN: Reinforce it.

SWAMIJI: . . . reinforce it. What is called re-enforcement of cement? Or what?

JONATHAN: Reinforce means to strengthen something.

SWAMIJI:

śanaiḥ śanairuparamedbuddhyā dhṛitigṛihītayā / 26a
[repeated]

Slowly and slowly, by and by, you should control your mind by onepointed intellect and mind. Then when once it is established in your own nature, then you should not think of anything else. Then you should be exactly situated in that God consciousness again.

JOHN: Now this reinforcing, this re-doing meditation again, starting again.

SWAMIJI: Again.

JOHN: If the first practice mediation has reached its fullness, [then] if it's already in its fullness then you are already in that state of Parabhairava. So why would you, why would meditation come . . . ?

SWAMIJI: No it is yoga; it is yoga. So it is not the state.

JOHN: Process.

SWAMIJI: It is process. You reach to Parabhairava state and there is a possibility of again coming down. It is not that Parabhairava, which is done by *śaktipāta*. It [this yoga] is by effort.

JOHN: *Acha*.

Now, then again; then this yoga, in this first practice the yoga may start in *āṇavopāya*, then by the time you reach to *śāṁbhavopāya* . . . ?

SWAMIJI: *Śaktopāya* [to] *śambhavopāya*. Then again *āṇavopāya*.

JOHN: Again *āṇavopāya*?

SWAMIJI: Yes. Again *śaktopāya*, again *śambhavopāya*. Then again *āṇavopāya*.

JOHN: But the second time you start you immediately go to *śaktopāya* and *śāmbhavopāya*?

SWAMIJI: No, that doesn't matter.

That doesn't matter; there is possibility of . . .

JOHN: Just reinforcing.

SWAMIJI: Yes, reinforcing again and again. Then it remains in *anupāya* afterwards. *Anupāya* is that fourth one.

JOHN: The *upāya* without *upāya*.

SWAMIJI: Once you are established in fourth *upāya–anupāya*–then there is no fear of coming down again.

JONATHAN: So if it's through *śaktipāta*, then you go straight to *anupāya*?

SWAMIJI: Yes.

JONATHAN: You can't fall down.

SWAMIJI: There are so many varieties of yoga.

JOHN: But even to practice yoga you have to have *śaktipāta*?

SWAMIJI: Huh?

JOHN: Otherwise you won't practice?

SWAMIJI: Yes, this is *śaktipāta*, there are so many ways of *śaktipāta*. It is not one *śaktipāta*, it is about twenty seven *śaktipātas*, twenty seven ways of *śaktipāta*.[70] The topmost is *tīvra-tīvra-tīvra-tīvra-śaktipāta* and that is finished. Once you have that achieved, then you won't come back. Then you are gone. Then you are gone for good.

JONATHAN: You can't exist in this body.

SWAMIJI: No you can't exist in this body–this body–you won't accept this body. No. The body will not accept it, the body will be shattered.

What is body? Body is flesh, toothache, backache and . . .

JONATHAN: And mucus.

SWAMIJI: . . . mucus in your nostrils.

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70 See: "*Secret Supreme*"–chapter 10, *The Five Great Acts of Lord Shiva*.

Chapter Six • Part 3

Now, He [Lord Kṛiṣna] again strengthens it:

DVD 6.3 (00:08)

यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।
ततस्ततो नियम्यैतदात्मन्येव शमं नयेत् ॥२७॥

yato yato niścarati manaścañcalamasthiram /
tatastato niyamyaitadātmanyeva śamaṁ nayet //27//

Wherever your mind goes astray, you should, with a whip; you should again pull it back to your own nature and situate it in your own nature, in your own mind–one-pointedness. *Ātmanyeva śamaṁ nayet*, you should make it forcedly established in one's own nature.

Yato yato . . . yato yato nivartate, tat nivatrana samanantaram eva [commentary], as soon as it goes away, you should be so watchful that, while going away, he [the mind] opens the door only, and as soon as he opens the door to go away, no, you rush at once to the door and drag him again in one-pointedness.

Don't let him go!

Don't wait for [him to go]. Otherwise he will be rash. When he [the mind] goes in the field then it will be very troublesome for him [you] to get it back. You should just rush and get him.

As [with] those children who are just crawling, mothers at once catch hold of their hands and keep them in one place. Mother[hood] is always troublesome at that period when the child becomes [begins] to crawl. It is terrible because he becomes just like the mind; he goes here and there.

Anyathā, if you don't do that swiftly, *apratiṣṭaṁ cittaṁ*, this mind is fickle, *punarapi viṣayānevā*, then he won't listen to you; he will go astray.

Then what happens to your mind?

DVD 6.3 (02:42)

प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् ।
उपैति शान्तरजसं ब्रह्मभूतमकल्मषम् ॥२८॥

praśāntamanasaṁ hyenaṁ yoginaṁ sukhamuttamam /
upaiti śāntarajasaṁ brahmabhūtamakalmaṣam //28//

Praśānta manasaṁ hyenaṁ, this yogi who has un-minded his mind, *yoginaṁ*, who is the yogi . . . .No other commentators have commentated upon this *śloka* in this way Abhinavagupta has commentated upon it. He said the yogi is *karma bhūtam*, the yogi is the object. The yogi, you should think he is the object, and the blissful state of Parabhairava is the subject. The blissful state of Parabhairava is subjective, and the yogi who does yoga . . . .

"Actually the yogi who does yoga, he must be subjective because he is the doer, he is the conductor of yoga"–no, it is not that way. Abhinavagupta does not explain it like that.

[But, in] this way all other commentators have explained the yogi [means he] who is always in yoga, doing the practice of yoga.

[Abhinavagupta says,] he is the object, the time comes he becomes the object, and the blissful state of Parabhairava is the subject. So the blissful state of Parabhairava rushes to the yogi; the yogi does not rush to the blissful state of Parabhairava.

Have you understood?

The yogi does not make an effort to rush to the blissful state of Parabhairava. No, on the contrary, the blissful state of Parabhairava rushes to the yogi.

This is the wonderful state of *śaktipāta*.[71] *Śaktipāta* is: He comes to see you. You don't want to see Him. You have not to see Him. The yogi has not to see Him.

Who has to see him?

JOHN: Parabhairava.

SWAMIJI: God has to see him. God rushes to see him [the yogi].

So this is the greatness of *śaktipāta*!

DVD 6.3 (05:34)

युञ्जन्नेवं सदात्मानं योगी नियतमानसः ।
सुखेन ब्रह्मसंयोगमत्यन्तमधिगच्छति ॥ २९ ॥

yuñjannevaṁ sadātmānaṁ yogī niyatamānasaḥ /
sukhena brahmasaṁyogamatyantamadhigacchati //29//

This way, when a yogi (this is the 29th śloka), this way, when a yogi practices this yoga, *niyata mānasaḥ*, and his mind is one-pointed, *sukhena*, easily, without any effort, a time comes, without any effort, he is united in the Parabhairava state, peacefully, without any effort.

Thirtieth śloka:

DVD 6.3 (06:41)

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥ ३० ॥

sarvabhūtasthamātmānaṁ sarvabhūtāni cātmani /
īkṣate yogayuktātmā sarvatra samadarśanaḥ //30//

Then a time comes [when] he feels–that yogi who has achieved the topmost state of yoga in this way–he feels that this whole universe is existing in my body, and my body is existing in the whole universe. He sees *vice versa*. This whole universe is existing, it is, in my body, and my body (my body is not this body[72]), my Being, my Being is existing in the whole universe, in the one hundred and eighteen worlds.[73]

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71 *Śaktipāta*, grace (see Swami Lakshmanjoo, *Kashmir Shaivism, The Secret Supreme* 10:65, Universal Shaiva Fellowship, Los Angeles, 2000).

72 Swamiji indicates this physical body.

73 In Kashmir Shaivism, the gross level of creation (*bhuvana*) is said to consist of one hundred and eighteen worlds (see *Kashmir Shaivism*, The Secret Supreme 2:11). [*Editor's note*]

And he becomes the same; it does not appear to him that there is any difference between inside and outside.

DVD 6.3 (08:08)

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।
तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥ ३१ ॥

yo māṁ paśyati sarvatra sarvaṁ ca mayi paśyati /
tasyāhaṁ na praṇaśyāmi sa ca me na praṇaśyati //31//

Any yogi who perceives Me, Parabhairava, *sarvatra*, in each and every object, and who perceives each and every object in Parabhairava, who perceives Me in each and every object, and who perceives each and every object in Parabhairava, *tasyāhaṁ na praṇaśyāmi*, I am not separated from him, and he is not separated from Me. I am in him and he is in Me. We are both . . .

JONATHAN: Inseparable.

SWAMIJI: . . . inseparable.

Tathāhi (now the commentary of Abhinavagupta), *param-ātmanaḥ sarvagataṁ rupaṁ yo na paśyati, tasya paramātmā palāyitaḥ*, this *sarvagata rūpa,* the all-pervading *svarūpa* of Parabhairava, [he] who does not experience [this] in each and every object, from him Parabhairava has walked out. He will never come to him. He has fled away from him. Because, *svarūpa prakaṭī kārābhāvāt*, He does not appear to him in [His] real form.

Yastu sarva gataṁ māṁ paśyati, tasyāhaṁ na pranaṣṭaḥ, and, on the contrary, [he] who sees, who experiences, My nature in everybody, and who experiences everybody in My nature, that is the reality of *paramātma* [Parabhairava].

DVD 6.3 (10:36)

सर्वभुतस्थितं यो मां भजत्येकत्वमास्थितः ।
सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥ ३२ ॥

sarvabhūtasthitaṁ yo māṁ bhajatyekatvamāsthitaḥ /
sarvathā vartamāno 'pi sa yogī mayi vartate //32//

Yastu evam jñānāviṣṭaḥ so 'vaśyamevaikatayā bhagavantaṁ sarvagataṁ vidan sarvāvasthāgato 'pi na lipyate [comm.], in this way, any yogi who experiences My nature in each and every object, although he does all the activities of the world, he acts in the state of Bhairava.

DVD 6.3 (11:2)

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।
सुखं वा यदि वा दुःखं स योगी परमो मतः ॥ ३३ ॥

ātmaipamyena sarvatra samaṁ paśyati yo 'rjuna /
sakhaṁ vā yadi vā duḥkaṁ sa yogī paramo mataḥ //33//
[not recited] [74]

अर्जुन उवाच

[arjuna uvāca]

Arjuṇa speaks. Arjuṇa puts a question:

DVD 6.3 (11:30)

योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन ।
एतस्याहं न पश्यामि चञ्चलत्वात्स्थितिं पराम् ॥३४॥

yo 'yaṁ yogastvayā proktaḥ sāmyena madhusūdana /
etasyāhaṁ na paśyāmi cañcalatvātsthitiṁ parām //34//

This yoga which you have explained to me (*sāmya*: *sāmya* means sameness, sameness outside and inside), this appears to me very difficult, sir. How can I see that bad is equal to good, and good is equal to bad? How can I see it? How can I believe it?

It is not believable, *etasyāhaṁ na paśyāmi cañcala tvāt sthitiṁ parām*, because the mind is always flickering. How it can be the same in the flickering way and [in] the one-pointed way? If sameness is flickering *and* one-pointed, how it could be understood?

He explained, Lord Kriṣṇa explained, to him that sameness is flickering in one-pointedness and one-pointed in the flickering state–this is the sameness of yoga. Parabhairava yoga is the same–in the flickering state it is one-pointed, and in one-pointed[ness] it is the flickering state.

How can I believe it?

It does not . . . I cannot understand it. This theory is vague for me, because the mind is always *cañcala* [flickering], the mind is always going astray; he is not one-pointed at all? How can the flickering mind be one-pointed, and the one-pointed [mind] be flickering?

This appears to me just 'bakwas' [nonsense].

DVD 6.3 (13:47)

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद् दृढम् ।
तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥३५॥

cañcalaṁ hi manaḥ kṛiṣṇa pramāthi balavad dṛiḍham /
tasyāḥaṁ nigraḥaṁ manye vāyoriva suduṣkaram //35//
[not recited in full]

The mind is *cañcala*, the mind is always flickering. He is *pramāthi*, he drags you anywhere he likes.

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74 "And that yogi who feels the pain and pleasure of others as his own pain and pleasure, he is nominated as a supreme yogi by me."– Bhagavadgītārthsaṁgraha of Abhinavagupta, translation and commentary by Swami Lakshmanjoo, original audio recording, USF archives.

For instance, I would rush and drag Viresh here (but I have got attachment of this [microphone]; it will break).

And it is *pramāthi* (*pramāthi* is, it drags [you]), the mind is so *cañcala*, flickering.

JONATHAN: It is so what?

SWAMIJI: Mind.

JONATHAN: Mind is so . . . ?

SWAMIJI: *Cañcala*, flickering.

It drags you from one-pointedness at once, and throws you in varieties of thoughts. How can he be one-pointed in varieties of thoughts?

You said, "The flickering mind is to be experienced in one-pointed thoughts, and one-pointed thoughts are to be experienced in the flickering mind–then it is yoga; then it is real yoga."

I think either You are mad or I am mad!

No, I mean Lord Kṛiṣṇa, Lord Kṛiṣṇa is mad or I [Arjuṇa] am mad, because I don't understand what you bark (laughs). It is just barking!

You have gone . . . it is too much for You to speak like this.

Say sanely what is advisable, what you [one] can grasp. I cannot grasp it.

श्रीभगवानुवाच

śrī Bhagavānuvāca

Now *Śrī Bhagavān* answers to this question:

DVD 6.3 (16:12)

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।
अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥ ३६ ॥

asaṁśayaṁ mahābāho mano durnigrahaṁ calam /
abhyāsena tu kaunteya vairāgyeṇa ca gṛihyate //36//

It is true, O *Arjuṇa*, it is true that the mind is *durnigrahaṁ*, the mind you cannot make one-pointed easily. But, for this sake, I told you [that] one-pointed mind is only when it is made one-pointed in varieties of points–then it is possible–[in] varieties of points. When you are not one-pointed, at that stage, you should make this mind one-pointed.

DENISE: By just observing the rise of thought.

SWAMIJI: Huh?

DENISE: By just observing the rise of thought?

SWAMIJI: Not observing the rise of thought.

Just see the manifestation. In manifestation, you should see He is un-manifested. God consciousness is un-manifested in manifestation, and God consciousness is manifested in un-manifestation.

Have you understood?

JOHN: That part, I understood.

SWAMIJI: That [unclear, laughs]?

JOHN: That part.

SWAMIJI: That part.

He is light in darkness, He is darkness in light–this way you can understand. He is I-ness in this-ness, He is this-ness in I-ness. He is variety in oneness, and oneness in varieties. In brief words, he is everywhere.

DENISE: And nowhere.

SWAMIJI: And nowhere; or everywhere.

But you have to make it your nature; you have to make it your nature to think like that. *Abhyāsa* (*abhyāsa* means you have to make it your nature; it is not practice), make it your nature. Make it the nature of your daily life.

And there must be *vairāgya* also. *Vairāgya* means love. *Vairāgya* does not mean hatred. *Vairāgya* means love, love for God. Intensity of love, and making it your nature, that will work.

Vairāgyeṇa viṣayotsukatāvināśyate [comm.], when you adopt *vairāgya* (*vairāgya* means attachment for the Lord), *viṣayotsuka,* then *viṣayas* do not exist, they don't work.

DENISE: What doesn't work?

SWAMIJI: Worldly pleasures [*viṣayas*] don't work when there is attachment for Parabhairava; then worldly pleasures don't work. In their way, they don't work.

JOHN: How do they work?

SWAMIJI: [Laughing]

They work; they work and show you the glamour of the Parabhairava state.

JOHN: So everything carries you [to] that.

SWAMIJI: Yes.

Abhyāsena mokṣapakṣaḥ kramāt kramaṁ viṣayī kriyate, but by practice, *mokṣa* [liberation] becomes nearer and nearer, it comes nearer and nearer to you. The state of Parabhairava comes nearer to you by doing it, doing it, doing it.

> "Everybody doing it, doing it, and doing it; everybody doing it, doing it, and doing it . . ." (singing).

Everybody should do it!

DENISE: Do what?

SWAMIJI: This practice. This is the practice of Parabhairava.

There was one record when I was in my childhood. This was an English record.

"Everybody doing it, doing it and doing it . . . ."

JONATHAN: It's a song.

SWAMIJI: (laughs) Yes (laughs). It is in my brain, knocking. I was enjoying it. It was all this beginning of *pralāya.*[75]

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75 *Pralāya,* literally dissolution. [*Editor's note*]

DVD 6.3 (21:16)

असंयतात्मनो योगो दुष्प्राप इति मे मतिः ।

asaṁyatātmano yogo duṣprāpa iti me matiḥ /37a

Unless, as long as your mind is not one-pointed in varieties of points, as long as your mind is not one-pointed in varieties of points, it is very difficult to achieve. *Asaṁyat-ātmanaḥ yogo duṣprāpa,* from my viewpoint, as far as I understand, as far as I have got understanding power (this Lord Kriṣṇa says to Arjuṇa), as long as I have got understanding power, I understand that as long as one-pointedness is not practiced in varieties of points, [then] one-pointedness is not possible to achieve. One-pointedness can be achieved only in varieties of points, not in one-pointedness.

(laughing) If you become one-pointed nothing will happen!

JONATHAN: So when you say variety of points, what are those points? Everywhere?

SWAMIJI: (laughs) Everywhere.

DENISE: Any points.

SWAMIJI: Every point.

DENISE: Whatever point comes to you, . . .

SWAMIJI: Any point.

DENISE: . . . remain one-pointed on that point.

SWAMIJI: Yes.

DENISE: Until the next point comes to you?

SWAMIJI: Yes.

DENISE: But doesn't everybody do that naturally? Whatever comes to their mind, they are one-pointed on that point?

SWAMIJI: One-pointed, [but] you don't get one-pointedness.

DENISE: You don't?

SWAMIJI: You are scattered-minded. But you have not to be scattered-minded. This is the problem.

JONATHAN: Is that like that practice where it says: "Wherever your mind goes and is happy, you should go with that, you should stay there?"

SWAMIJI: You should go with that and see, experience the . . . .

JONATHAN: And be one-pointed there.

SWAMIJI: Yes.

JONATHAN: And when you go to something else, you should go with that and be one-pointed.

SWAMIJI: One-pointed there, yes.

DVD 6.3 (23:24)

वश्यात्मना तु यतता शक्योऽवाप्तुमुपायतः ॥ ३७ ॥

vaśyātmanā tu yatatā śakyo 'vāptumupāyataḥ //37b//

[He] who is *yatatā*, who is always alert, and whose all organs are under your control, under anybodies control, for him, it is no problem, it is very easy to achieve.

JOHN: So this one-pointedness on various points, it seems to me to mean that you don't lose your awareness no matter what you are doing.

SWAMIJI: Yes.

JOHN: So there is always "I" there; the strength of awareness is always there in everything.

SWAMIJI: Wherever you go, you feel the presence of Parabhairava.

Now *Arjuṇa* asks again a question:

DVD 6.3 (24:15)

अर्जुन उवाच
अयतः श्रद्धयोपेतो योगाच्चलितमानसः ।
लिप्समानः सतां मार्गं प्रमूढो ब्रह्मणः पथि ॥३८॥
अनेकचित्तो विभ्रान्तो मोहस्यैव वशं गतः ।
अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ॥३९॥

ayataḥ śraddhayopeto yogāccalitamānasaḥ /
lipsamānaḥ satāṁ mārgaṁ pramūḍho brahmaṇaḥ pathi //38//
anekacitto vibhrānto mohasyaiva vaśaṁ gataḥ /
aprāpya yogasaṁsiddhiṁ kāṁ gatiṁ kṛiṣṇa gacchati //39//

I am so lucky that You have pointed out the reality of un-minding one's mind to me, that you can un-mind it in a mindful way, and you can un-mind it in a not-mindful way, un-minded way. You have to un-mind it in an un-minded way and a mindful way also. I have understood it.

But as long as it is not complete, because it is a very tough task, as soon as I want to become one-pointed in varieties of points, I get astray, I get astray. I have to be careful at that time.

In the same way, life goes on, life goes on.

If I do practice *ayataḥ*, not with whole power–because, after all, limited being is always limited being; he has not so [much] capacity of putting all the force as You have–*ayataḥ,* and *śraddhayopeta,* I want to become one-pointed . . . .

The one who is *ayataḥ*, who does not, whose effort does not work, but who still wants to work (he has got faith in that work but his effort is low, his effort is not so powerful), *lipsamānaḥ satāṁ mārgaṁ*, and internally he wishes that I should have this state of, I should achieve the state of, Parabhairava, *pramūḍho,* but, on the contrary, *pramūḍho brahmaṇaḥ pathi*, he cannot find out the reality of Parabhairava, *aneka citta*, because he has got *aneka citta*, his mind is always astray, going here and there, but internally he is repenting, "What have I done; what sinful act in the past I have done [that] I am unluckily placed in this environment?" *Vibhrānta*, and he is *vibhrānta* (*vibhrānta* is: he remains always in a fix what to do), *mohasyaiva vaśaṁ gataḥ,* he always ignores the reality of the Lord, he does not remain one-pointed to the Lord, *aprāpya yoga saṁsiddhiṁ,* and *yoga siddhi* he has not achieved, in

this way, while doing this struggle, after struggling and struggling for this in his lifetime, he passes away, what will happen to him?

He passes away; he is dead.

What will happen to him, O Lord?

Tell me what he will do afterwards, when he has half-finished his work and he is dead. But his mind was craving for having that but he had not such power to un-mind his mind. What will happen to him next? [On] this I have got a doubt.

He may be offered to those hell members: "Eat him!" And that *Yama*[76] will tell the hell members, "Eat him! He has not done anything."

What will happen to him, to this, such a creature?

Prāptādyogāt yadi calite'pi citre śraddhā na hīyate [comm.], *śraddhā hī na*, he has got faith, he has developed faith, he has maintained faith, throughout his whole life, but he has not done anything, he could not do, because of his not being capable for yoga.

DVD 6.3 (29:40)

कच्चिन्नोभयविभ्रंशाच्छिन्नाभ्रमिवा नश्यति ।
अप्रतिष्टो महाबाहो विनाशं वाधिगच्छति ॥४०॥
एतन्मे संशयं कृष्ण च्छेत्तुमर्हस्यशेषतः ।
त्वदन्यः संशयस्यास्य च्छेत्ता नह्युपपद्यते ॥४१॥

kaccinnobhayavibhraṁśācchinnābhramiva naśyati /
apratiṣṭo mahābāho vināśaṁ vādhigacchati //40//
etanme saṁśayaṁ kṛiṣṇa cchettumarhasyaśeṣataḥ /
tvadanyaḥ saṁśayasyāsya cchettā nahyupapadyate //41//

Kaccit, is it not that *ubhaya vibhraṁśāt,* he has been deprived of both ways. He wanted to do yoga, and he couldn't do yoga. And he has already created hatred for *bhoga*, he has created hatred for *bhoga,* so he is not fit for *bhoga.*

Bhoga means what?

Enjoyment of the world.

He does not feel any pleasure in the enjoyment of the world, and he has not the capacity to [achieve] that other thing also, [*mokṣa*, liberation]. He has not achieved that; he has not achieved that. So he is in a fix, in-between. He will be deprived of both.

So his life is wasted both ways, because *apratiṣṭaḥ mahābāho vināśaṁ vādhi*, does he not go to *vināśa*? *Vināśa* means, so that he becomes nothing after death.

Atra nirṇayaṁ.

श्रीभगवानुवाच

śrī bhagavān uvāca

For this He answers and makes him understand. Whom? *Arjuna.*

76 *Yama* is the lord of death. [*Editor's note*]

DVD 6.3 (32:12)

पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ।
नहि कल्याणकृत्कश्चिद्दुर्गतिं जातु गच्छति ॥४२॥

pārtha naiveha nāmutra vināśastasya vidyate /
nahi kalyāṇakṛitkaściddurgatiṁ jātu gacchatiṁ //42//

O Arjuna, neither in this *loka* [world], *na amutra*, nor in *para loka*, after death, *vināśastasya*, he is not destroyed; his soul is not destroyed. I tell you, it is granted, he will not be destroyed!

Nahi kalyāṇa kṛitkaścit, one who is craving for that achievement of the Parabhairava state, how can he go down in this field of the universe?

Na tasya, he is called *yoga bhraṣṭa* [comm.]. *Yoga bhraṣṭa* means *yoga bhraṣṭa, yoga* has been done by him halfway. He did *yoga* from his . . . , [with] whatever effort he had, but it was not complete and he died. So he is nominated as *yoga bhraṣṭa*. *Yoga bhraṣṭa* means, he has done yoga not completely, incomplete yoga.

DVD 6.3 (33:58)

प्राप्य पुण्यकृतां लोकानुषित्वा शाश्वतीः समाः ।
शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥४३॥

prāpya puṇyakṛitāṁ lokānuṣitvā śāśvatīḥ samāḥ /
śucīnāṁ śrīmatāṁ gehe yogabhraṣṭo 'bhijāyate //43//

Prāpya puṇya kṛitāṁ lokān, after death what happens to him?

He achieves *puṇya kṛitāṁ lokān*. After death he is sentenced to the uppermost, uppermost, those heavens. He is sentenced to the uppermost heavens. Not those heavens where there is only enjoyment.

Do you understand?

Where there are enjoyments only (drinking and wine and dance and like that *tamasha* [commotion])–he is not sentenced to those heavens. He is sentenced to those heavens where there is Anantabhāṭṭaraka,[77] and where everything is at his disposal, and where Anantabhāṭṭaraka makes him sit and practice yoga.

Where? In heaven.

That kind of heaven, he achieves after death, this person. So there is no fear for him. He will rise; he will rise day-by-day. Don't worry about him! If he has not done [yoga] successfully, but he had faith and couldn't succeed, he goes, he stays there, *vaiṣṇavāni trīṇi varṣāṇi* (*vaiṣṇavāni trīṇi varṣāṇi* means Nārāyaṇa's three decades,[78] that long. He remains there for practice [for] Nārāyaṇa's three days and three nights. It is a very long interval of

77 "Created by Lord Śiva's will, Anantabhāṭṭaraka is that Rudra whose responsibility is to govern all these one hundred and eighteen worlds. Anantabhāṭṭaraka has to see that your karmas bear fruit appropriately, and that you are created, you are protected, and you are destroyed." *Swami Lakshmanjoo*, Tantrāloka 13:95 commentary, USF archive.

78 Literally *trīṇi varṣa* can be translated as three years, or three days. [*Editor's note*] In his earlier commentary Swamiji translated *śāśvatīḥ samāḥ* as three years. *Bhagavadgītārth saṁgraha of Abhinavagupta, translation and commentary by Swami Lakshmanjoo, original audio recording, USF archives.*

period [time], say about one thousand years. For one thousand years, he does practice there under the guidance of Anantabhāṭṭaraka [Svacchandanātha].

Śucīnāṁ śrīmatāṁ gehe yoga bhraṣṭo 'bhijāyate, then, if he has got some society, agitation of society, which has made him, which has kept a hindrance in his yoga, then he takes birth in that place where his home members are very pure and moneyed, where his father and mother will provide all his money for his studies.

Just as my father and mother, who had society and everything, my father and mother paid money, and he didn't care that, "If he does not work, let him not work, let him do his own job of yoga." And he spent so much money for me. Not as a burden–this way.

Or, if he has no other job, then he is born in such a family where there is no food, where there is no food, where there is only yoga; in a poor home.

I wanted to become like this, princely. I didn't want to become poor. So I became like that. Some become like this–poor–and they do practice. But [I felt] I must do practice when I am talking, walking, in society, and everything. I liked that, so I went there.

DVD 6.3 (40:00)

तत्र तं बुद्धिसंयोगं लभते पौर्वदैहिकम् ।
ततो भूयोऽपि यतते संसिद्धौ कुरुनन्दन ॥४५॥

athvā yoginām eva jāyate dhīmatāṁ kule /
etaddhi durlabhataraṁ loke janma yadīdṛiśam //44//
[not recited][79]

अथवा योगिनामेवा जायते धीमतां कुले ।
एतद्धि दुर्लबतरं लोके जन्म यदीदृशम् ॥४४॥

tatra taṁ buddhisaṁyogaṁ labhate paurvadaihikam /
tato bhūyo 'pi yatte saṁsiddhau kurunandana //45//

O Arjuṇa, there he is united with [his] past achievement. There, in that life, he is united with [his] past achievements, and he goes on practicing, wholeheartedly, in that [place], where all his facilities are at his disposal.

My mother had to prepare my house separately; my mother and father constructed a separate house for me. And they hired one servant for me to cook rice. And my mother was occasionally visiting [to see] if there is any need for him to have some butter, cheese, and everything, all these first class dishes. And I was doing [taking] those dishes and practicing.

Wonderful! It was a wonderful way.

DVD 6.3 (41:35)

पूर्वाभ्यासेन तेनैव ह्रियते ह्यवशोऽपि सन् ।
जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥४६॥

79 "But this kind of janma, this kind of birth, is very difficult in this Kaliyuga. This kind of birth does not take place easily. This is very difficult."–Bhagavadgītārth saṁgraha of Abhinavagupta, translation and commentary by Swami Lakshmanjoo, original audio recording, USF archives.

pūrvābhyāsena tenaiva hriyate hyavaśo 'pi san /
jijñāsurapi yogasya śabdabrahmātivartate //46//

So he rises there abruptly, and gets his yoga complete.

DVD 6.3 (42:01)

प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्विषः ।
अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥४७॥

prayatnādyatamānastu yogī saṁśuddhakilviṣaḥ /
anekajanmasaṁsiddhastato yāti parāṁ gatim //47//[80]

As I did.[81] Some force came of doing too much effort. I told you that, in my "courses"[82] I had . . . some force had transformed in my brain, and I worked so intensely that I succeeded at once, and I became Parabhairava myself.

JOHN: When was that? When you were younger?

SWAMIJI: No, not younger.

DENISE: Just recently.

SWAMIJI: Just recently. A few years back.

JONATHAN: Swamiji, can I ask one question there?

If you are sentenced to this sort of lifetime which you had . . .

SWAMIJI: Huh?

JONATHAN: If you are sentenced to this lifetime, after practicing for all those thousands of years under Anantabhāṭṭaraka [Svacchandanātha] or whatever it is, then I don't understand where that experience of the reverse rise of *kuṇḍalinī*?[83]

SWAMIJI: It was *śaktipāta*. It was in-between. There was another *śaktipāta*. There was another *śaktipāta* from above.

JONATHAN: So that's also possible?

SWAMIJI: That is also possible. Yes.

JOHN: Was there reverse rise of *kuṇḍalinī?*

SWAMIJI: Huh?

JOHN: The reverse rise of *kuṇḍalinī,* he is talking about.

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80 And *prayatnāt*, you have to use effort in fullness. And that *yogi saṁśuddhakilviṣaḥ*, all his sins are over (sins of bad thoughts, sins of various thoughts–those are sins). *Aneka janma saṁsiddha*, although it will take him many lives of practice, but in the end he will merge in Lord Śiva, in the supreme Lord. So, there is no fear of his being ruined."–Original audio recording, USF archives.

81 Swamiji is referring to his own experience. [*Editor's note*]

82 Swamiji uses the term "courses" to refer to a period of intense spiritual revelation undergone by him in the summer of 1989. [*Editor's note*]

83 This question is with reference to an earlier lecture in which Swamiji mentions that, in his childhood, he also experienced the reverse rise of *kuṇḍalinī* (see *Kashmir Shaivism, The Secret Supreme* 17:123). [*Editor's note*]

JONATHAN: I am talking about, I don't understand if that, if you spend all that time with that . . .

SWAMIJI: I was smoothly going on with my practice. Then, abruptly, *śaktipāta* came and threw all his force in me. It was *tīvra tīvra śaktipāta.*[84] Newly reborn, I was newborn. And then it happened, and I became so great.

It is too much. I should not say.

DENISE: No, say.

JONATHAN: I asked, Swamiji . . . what I asked was, before that though, you told me some time ago, in that interview with Mother Alice, that you had that reverse rise of *kuṇḍalinī*.

SWAMIJI: Huh?

JONATHAN: You said once that you had that reverse rise of *kuṇḍalinī*.

SWAMIJI: Yes, reverse rise, and actual rise.

JONATHAN: And then you became even more one-pointed after that.

SWAMIJI: Yes. I had got so many . . . all experiences. I had done all experiences in my childhood.

JONATHAN: Everything.

SWAMIJI: Everything.

JONATHAN: Good and bad.

SWAMIJI: Good and bad.

JOHN: Up, down. Up, down–both ways?

SWAMIJI: Yes.

JONATHAN: But isn't that very rare for someone that has that.

SWAMIJI: No, I had to experience all the states, because I had to become Bhairava. So I had to experience all the states–good states and bad states of yoga.

JONATHAN: So you understand them totally.

JOHN: What were the bad states of yoga?

SWAMIJI: Reverse way of *kuṇḍalinī*.

JOHN: When did that happen to you?

SWAMIJI: It was in my youth, when I was in my thirties.

JOHN: Thirties?

SWAMIJI: Twenty-five.

JOHN: Twenty-five? Why did you have that?

SWAMIJI: Huh?

JOHN: What caused that to happen?

SWAMIJI: It happened.

Not only this reverse, everything; everything happened. Reverse way, and that way, and real way, and *cidānanda* also, *jagadānanda* also; everything happened.[85]

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84 *Tīvra tīvra śaktipāta* means "super-supreme grace" (see *Kashmir Shaivism, The Secret Supreme* 10:66). [*Editor's note*]

85 *Cidānanda* means "the bliss of consciousness"; *jagadānanda* means "universal bliss" (see

JOHN: In your life.

SWAMIJI: Yes.

JOHN: That's how you know that these *cakras* are not petals; they are wheels.

SWAMIJI: And those *cakras* also, going up; and going down also, those *cakras* also. You can't imagine the ways of *śaktipāta*.

JONATHAN: But you can.

SWAMIJI: *Yogasya prādhānyamāha*, now, in the forty-eighth śloka, Lord Kṛiṣṇa explains to him what is the greatness of yoga:

DVD 6.3 (46:32)

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः ।
कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥४८॥

tapasvibhyo 'dhiko yogī jñānibhyo 'pi mato 'dhikaḥ /
karmibhyaścādhiko yogī tasmādyogī bhavārjuna //48//

Yoga is greater then doing penance for one *crore*[86] of years on one leg. If you do that penance, yoga is more than that, *tapasvibhyo 'dhiko yogī*.

Jñānibhyo 'pi mato 'dhikaḥ, one who is a *jñāni*, one who is full, filled with knowledge, book knowledge, *śāstras*, that also is exceeded, succeeded by yoga. Yoga is more than that.

Karmibhyaścādhiko yogī, and [he] who is doing actions everywhere, good actions, from that person also, yoga is . . .

Huh?

DENISE: Superior.

SWAMIJI: . . . most superior.

So I have got . . . I give you boons. I offer you boons. You become a yogi, you become a yogi, you become a yogi!" Lord Kṛiṣṇa speaks to Arjuna, "You become a yogi by my will." You have to become a yogi! A yogi is first class. There is no other parallel than a yogī.

DVD 6.3 (48:20)

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।
श्रद्धावान्भजते यो मां स मे युक्ततमो मतः ॥४९॥

yogināmapi sarveṣāṁ madgatenāntarātmanā /
śraddhāvānbhajate yo māṁ sa me yuktatamo mataḥ //49

Between all *yogis*, [he] who is filled with attachment for the Parabhairava state, and who has got *śraddha* [faith] for that, I believe, it is my feeling of belief, that he is my own heart.

And you become that. I give you that, . . .

DENISE: Blessing.

SWAMIJI: . . . that blessing.

Kashmir Shaivism, The Secret Supreme 16:113-114). [*Editor's note*]

86 One *crore* equals ten million. [*Editor's note*]

अत्र संग्रहश्लोकः

atra saṁgraha ślokaḥ

This is the end, the end of the sixth chapter.

DVD 6.3 (49:28)

भगवन्नामसंप्राप्तिमात्रात्सर्वमवाप्यते ।
फलिताः शालयः सम्यग्वृष्टिमात्रेऽवलोकिते ॥ ३ ॥

bhagavannāmasaṁprāptimātrātsarvamavāpyate /
phalitāḥ śālayaḥ samyagvṛiṣṭimātre 'valokite //
[conclusion of chapter 6]

When there is the state of Parabhairava, when the Parabhairava state comes in the drama, in . . .

What is that called?

In the first appearance.

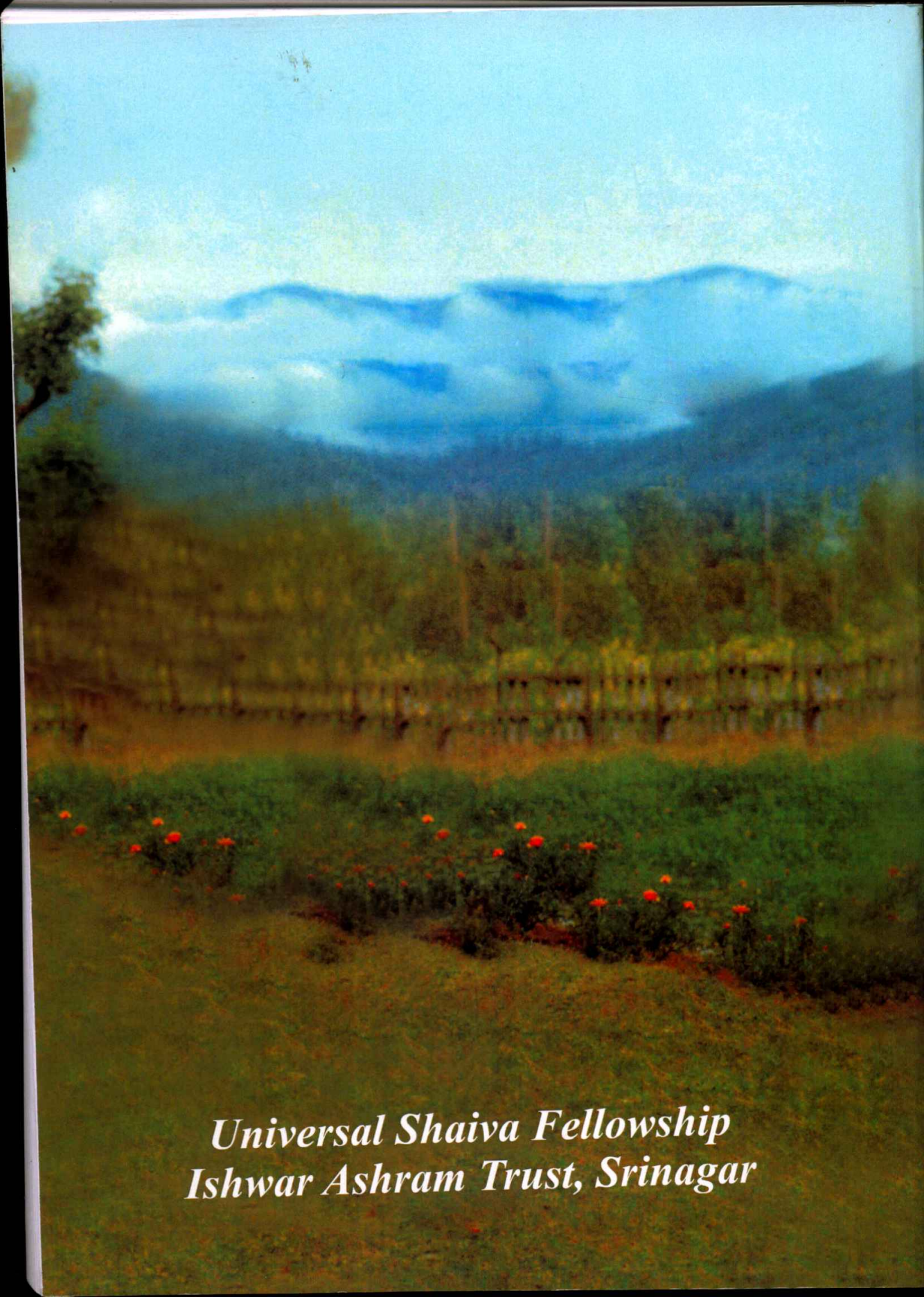
DENISE: In focus.

SWAMIJI: In the screen.

. . . when the Parabhairava state comes first in the screen, in the drama, in the hall of drama, [when it] appears, *phalitāḥ śālayaḥ samyak vṛiṣṭimātre 'valokite*, everything is complete; only there is need of *vṛiṣṭimātre 'valokite*. *Vṛiṣṭimātre* is, there is, only the need of one rainfall and, *bas*, it will be ripened altogether.

Rainfall means sunshine.

Now, there is the seventh chapter. The seventh chapter is also fine, eighth chapter is fine, ninth chapter is fine.



Universal Shaiva Fellowship
Ishwar Ashram Trust, Srinagar